



The  
**Missionary**  
1874.

THE SOCIETY FOR THE  
PROPAGATION OF THE GOSPEL.

THE FIELD IS THE WORLD THE SOWERS ARE THE WORD OF GOD

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THE  
MISSION FIELD

A MONTHLY RECORD

OF THE PROCEEDINGS OF THE

Society for the Propagation of the Gospel,

AT HOME AND ABROAD.

19

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*"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."*—ST. MATT. xxiv. 14.

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1874.

P 113  
LONDON:

G. BELL & SONS, 4 & 5, YORK STREET, COVENT GARDEN,  
AND ALL BOOKSELLERS.

LONDON  
E. CLAY, SONS, AND TAYLOR, PRINTERS,  
BREAD STREET HILL.

8119  
—  
22/11/90  
1874 to 1889  
16 vols

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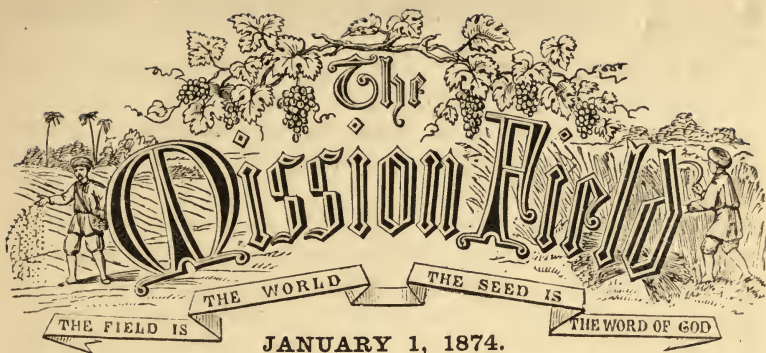
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## THE MISSIONS AND THE NEEDS OF KAFFRARIA.

**U**P to the present time the Mission work of the Church in Kaffraria has been entirely supported by the Society for the Propagation of the Gospel. The Church of Scotland has now undertaken through its Board of Missions to supply that vast region (containing 600,000 people) with a Bishop; and, in co-operation with the Society, to strengthen existing Missions and establish new Missions in the diocese.

It appears desirable to give some account of what has already been done there, of the openings for Church-work which now present themselves, and of the needs of the new diocese.

There are now in Kaffraria and its immediate neighbourhood two important centres of Church-work, from which the other five Missions may be regarded as offshoots: the one at Springvale, in the extreme north, about twelve miles from the river Umkomanzi; and the other at St. Mark's, in the extreme south, not far from the Great Kei River. Springvale, it is true, is not in Kaffraria, being about twenty-five miles north-east of the Umzimkulu, and therefore in the colony of Natal and under the charge of Bishop Macrorie; but it is more intimately connected with the work in Kaffraria than with the work in Natal. It may therefore be found advisable in some way or other to allow the oversight and direction of the work at Springvale and its neighbourhood to remain, at least for the present, in Bishop Callaway's hands, by whom it was begun<sup>1</sup> in 1858 and has been carried on ever since.

(1) When Dr. Callaway began, his first congregation was represented by one man, his church was the foliage of a large tree, and his residence for six months a Kafir hut. He now reckons 283 baptized persons, including 84 communicants.

Two other stations—one at Highflats, about twelve miles south from Springvale, and the other at Clydesdale, in Griqualand, about thirty miles south-west—have been established in connection with Springvale. And recently another Mission, an offshoot from Springvale, has been undertaken among the people of Unjan, the chief of a petty tribe, an offset of the Abambo, and is being carried on with every prospect of success. It may also be mentioned in connection with Springvale, that the Rev. Thurston Button was brought up there, and that after completing his training at St. Augustine's College, Canterbury, he returned to South Africa, and has become the earnest and efficient Missionary at Clydesdale; and that two natives, Umpengula Mbanda and William Ngcwensa, entirely educated at Springvale, were ordained by Bishop Macrorie on Christmas Day 1871, and are now engaged in a very efficient work among the natives, by whom they are partly supported. Another work accomplished at Springvale is the translation and printing of the Prayer Book in Zulu: the translation of the Bible also is almost completed, and is now passing through the press.

The natives in the neighbourhood of Springvale have frequently made requests, with which it was impossible to comply, for Missions to be established among them. The one among Unjan's tribe, commenced by Bishop Callaway's direction since his departure from Natal, had been talked of for many years, until hope, year by year unrealized, almost ceased to be entertained. This Mission, it is expected, will soon embrace the petty tribes of Umunyu and Kadupi. It is also thought that Kangezwa, a chief of the Abambo, would be glad to receive a Missionary from Springvale, as he has for several years had kindly relations with Dr. Callaway, sending him friendly messages, asking for little services, and allowing his young women to marry into the Christian village at Springvale, which of course implies their becoming Christians. Similar relations exist, but of a still more friendly character, with Ukukulela, a chief of the Amakuza, whose paramount chief is Ubidhla. Ukukulela has frequently spoken of his people as belonging to Dr. Callaway; he would be glad to have a Mission among the Amakuza who are settled towards the Drakensberg. Many of his tribe have already become Christians, and live in Springvale village.

Thus all around Springvale the natives are ready to receive Missionaries.

The natives around Highflats have asked almost as frequently as





those around Springvale for Missionary labourers. Highflats, except for a few months whilst the Rev. Thurston Button was there, has had no resident clergyman, but it has been customary for some one to go over from Springvale on Sundays to celebrate Divine Service. A white schoolmaster resides there who has a day-school; but the want of a resident clergyman is manifest in the slowness of its development. Umahaule, the native chief residing on the place, apparently retains his outward connection with the Mission for interested motives only. Another small chief, but of high descent, named Uludonga, has lately settled in the neighbourhood. He is very friendly, anxious to have his own children and people taught; and if it were possible to establish him and his people on Mission land, it is not improbable that we might after a time witness the spectacle of the reception of that tribe into the Church. Another chief, named Umkqahama, has sent again and again for many years, requesting that some one might be sent to teach his people; another who died lately, named Umgqotwa, was also very friendly, probably however from interested motives; and his son, who is his successor, called on Dr. Callaway to report his father's death, and to request on his own behalf a continuance of the amity which had existed between his father and the Mission. He would be as willing as his father to receive a Missionary.

Again, on the Lower Umkomanzi there is a body of half-castes, who long ago applied to Dr. Callaway for a clergyman, who might also instruct their children, and offered to bear a portion of the expense. But their request has never been complied with, and it is possible that the door is now closed.

In the neighbourhood of Clydesdale, before the establishment of the Mission, a half-caste man, named Fynn, living on the Umzimkulwana, in Alfred County, asked frequently and earnestly to have a Mission established there. He is the head of a small number of natives, and several white men with native wives, and half-castes, are settled around him. Had it been possible to grant his request three or four years ago, there would probably be at the present time a school of 150 children on the Umzimkulwana.

Harding, which is a new town in Alfred County, and the seat of the magistrate, also requires a resident clergyman. It has a small but increasing white population, and for miles around there are numerous white settlers who are dependent for religious instruction on the casual visits of passing Missionaries. The people of Harding are



anxious to have a clergyman placed there, and a school opened, and would contribute freely in proportion to their ability; and in addition to the whites, there is also a considerable native population. Only a few months ago Bishop Callaway visited Harding for the purpose of ascertaining the relations between it and the Umzimkulwana. He came to the conclusion that the two places are too far apart to be served by the same clergyman, and that a church and school are required at each place. At the present time our Church is doing nothing in Alfred County.

At Clydesdale itself the work so recently begun is already too much for one clergyman. The Rev. Thurston Button has opened a school for boys—white and half-caste or Griquas. He has twenty-five, as many as he can take into a room in his house. When the school-chapel is completed, which, it is hoped, it will soon be, he will be able to receive all who wish to come to his school, and the number will probably at once reach one hundred at least. Besides the whites and Griquas, there is a large population of Amabakca natives, for whom, at present, services on Sunday only are held. It is quite impossible for Mr. Button to attend alone to the school and to his pastoral and missionary duties; and it is highly important that he should have at least a schoolmaster to help him as soon as possible.

The annual cost of the three Missions, Springvale, Highflats, and Clydesdale, to the S.P.G. is about 650*l*.

In 1857 the Rev. H. T. (now Canon) Waters, began the Mission of St. Mark on the south-west boundary of Kaffraria, and was the only Missionary of our Church between the Great Kei and the Umkomani. Under the care and direction of Bishop Cotterill, then Bishop of Grahamstown, now of Edinburgh, the work in this part of Kaffraria went forward in a most satisfactory manner. In connection with St. Mark's, three other principal stations have been established about ten years, namely, St. Alban's (40 native communicants), All Saints, and St. Augustine's (15 native communicants), under the charge of the Revs. B. Key, J. Gordon, and D. Dodd. There are connected with St. Mark's 46,000 natives, of whom 485 are communicants and 1,500 members of the Church; twenty-eight out-stations under native schoolmasters; and three native deacons, Adonis, Ntsiko, and Masizo, ordained by Bishop Merriman on Trinity Sunday last. The cost of these four Missions to the S.P.G. is about 1,800*l*. annually. The work is more than the several

clergy, though aided by unpaid native evangelists, can properly do ; yet each with laudable zeal is anxious, notwithstanding, to enter on new work as it opens before him. Mr. Waters is in especial need of help. He earnestly requested the Bishop, on his way home through Kaffraria, to endeavour to send out a clergyman as soon as possible to assist him. It is necessary to add that he has not yet been able to do so.

Thus, within the last sixteen years, a great work has been going on in Kaffraria. A line of stations has been gradually extending northward from St. Mark's and southward from Springvale. Still, not only are there large gaps between the Missions, so that for instance the journey from Clydesdale to St. Augustine's would take four or five days on horseback ; but further, between the line of our Missions and the sea-coast there is a large district of which no portion has been occupied by any Church Mission. So that, although in one sense a great work has been done by the Church in Independent Kaffraria, it is very small relatively to the area and the population ; and is in reality but a mere beginning, which, to become effectual for the evangelization of the country, must be much extended, and will require large funds, and many holy, self-denying, devoted, and able labourers.

Bishop Callaway, as our readers are aware (see *Mission Field* for 1873, page 375), after nineteen years' work in Natal, has been consecrated Missionary Bishop for Kaffraria. He is now in this country, seeking for funds and men wherewith to begin several new stations, and specially a Central Station. The Central Station may probably be on the Umzimvubu or St. John's River. This will ultimately be the Bishop's residence, and there he desires to set up the following Institutions, which will be available for the whole diocese :—

1. A Boys' School and Training Institution ;
2. A Girls' Institution ;
3. An Institution for Training Natives and young Colonists for the Ministry ;
4. A Hospital both for the treatment of disease and for the medical education of Missionaries ;
5. A suitable Church ;
6. A Home for the temporary accommodation of convalescent Missionaries and travellers ;
7. A Public Library.

This scheme may seem at first sight too large, but in reality it is nothing more than what has been already partly worked out at Springvale, where in the course of a few years it would have received a practical realization, as the funds were already rapidly coming in for almost every object mentioned. In fact, each institution already exists on a small scale at Springvale. But it may be as well to explain further.

At Springvale, in the general school, which is attended by an average of between eighty and ninety pupils, boys and girls, young men and women, there is a special class of boys who are boarded in the village and clothed at the expense of the Mission ; in addition to the 100*l.* per annum allowed by the S.P.G. for general school purposes, there is about 75*l.* expended on this special class, subscribed by the friends of the Mission in England. This is the nucleus of the Boys' Institution, which only requires a building to be an accomplished fact.

In like manner there is at Springvale a class of girls, some of whom are boarded in a cottage adjoining the Mission House ; the "Ladies Association" allows for an English female teacher 80*l.* a year ; and several ladies in England provide from 6*l.* to 8*l.* a year for individual pupils. This is the nucleus of the Girls' Institution ; and it also for its complete establishment needs a building only, towards the cost of which 50*l.* is already promised.

For a church at Springvale 1,200*l.* has been raised, and is invested, until the work can be begun, which it might have been during the present winter, but for the necessary disarrangement of plans consequent on Dr. Callaway's visit to England. A church must be erected at Springvale with this 1,200*l.* A cathedral will be required at the new centre, which should be a model for other stations, and worthy of the object for which it is built.

The Hospital scheme has been in practical operation at Springvale for years, one may say almost from the very commencement of the Mission. In the absence of a building for the reception of patients, they have been admitted into the Mission House ; and natives who have required to stay some time at the station for treatment have been lodged in some cottage belonging to a Christian native ; 600*l.* has been collected for the hospital building. This sum is also invested, for it appeared to be running too great a risk to undertake the current annual expenses of such an institution, reckoned as at least 150*l.* even though the 600*l.* might possibly be sufficient for the building itself. But the Natal Government had promised to place on the estimates for this year 100*l.* per annum for the support of the Medical Institution at Springvale, and had the sum been voted, Dr. Callaway had intended to have built at once a Cottage Hospital. It is probable that this 600*l.* will be transferred to the new centre, but the proposed grant cannot be, as Kaffraria is not under the Government of Natal. The advantage of a hospital



connected with the Mission Station cannot be over-estimated. It may be used not only for the purpose of healing disease, but also of imparting instruction to young men who are being trained for Holy Orders, which would be of incalculable benefit to them when settled on isolated stations.

Another object mentioned above, and which perhaps is the most important of all, is, "an Institution for Training Natives and young Colonists for the Ministry." At a very early period of his Missionary career, Dr. Callaway felt deeply the importance of forming a Native Ministry. It was at once perfectly clear to him that it would be impossible to reach the scattered thousands of Natal by any other means than that of natives trained for the purpose; and his attention has been constantly directed towards detecting in natives under his care indications of the character which might be developed for the service of the Church of Christ. Two men, who when they went with him to Springvale in 1858 filled menial situations, the one being a domestic servant and the other a waggon driver, were ordained deacons about two years ago, and are fulfilling the duty of their high calling with great credit to themselves and satisfaction to their Missionary; and among the young men on the station, and in the first class of boys, there are several who are engaged as Sunday School teachers, whom it is hoped and expected will ultimately be admitted to Holy Orders. There are also at the several stations in the southern parts of the diocese, many natives who are ready to be prepared for the diaconate, and are now, in some instances, actually working as deacons in almost every respect. It is therefore of the utmost importance that means should be provided for the purpose of training these men. They should not be left for instruction to the almost casual opportunities which individual Missionaries may be able to snatch from their pressing duties, but should be gathered into a Central Institution, where, under competent teachers, they may be subjected to a course of discipline, training, and education, which at ordinary Missionary stations is almost an impossibility. And devout men might regard it as an unspeakable privilege to be able to give themselves up to such a work as that of training natives for Holy Orders, and thus laying the foundation of a Native Ministry, and so of a Native Church, which would attain a stability which it cannot be expected to have whilst drawing all its resources from another country.

The training of young Colonists has also been mentioned as con-



templated at this proposed Institution. Scattered up and down the Colonies there are young men who have grown up in contact with the natives, who know their language, customs, habits, and mode of thought; who understand the practical difficulties of wilderness life, having coped with them and overcome them; and who would be willing, if opportunities of qualifying themselves were afforded them, to give themselves up to Missionary work. It may be desirable in some cases, as in that of such a man as Mr. Button, to send them to England for a higher and more special training than they could well obtain in Kaffraria; but in the generality of cases it would be more beneficial for the Church to mould the material she has at hand, by giving these men a simple but comprehensive theological training, than to aim at rendering each one not only sound in Christian doctrine, but also conversant with classical literature and with collateral science.

Doubtless with such a ministry, native and colonial, there would be required a sprinkling of men, as highly educated as could be obtained, to fill superior positions, and, by their influence, help to keep up the general tone of mind among the clergy throughout the diocese.

The importance of this Institution is so great, that it is quite worthy of consideration whether it might not be well that it should claim especially the first attention of the Bishop, and should be established at the Central Station he is hoping to form: whilst the Boys' and Girls' Institutions might be carried on at Springvale or at other stations on an enlarged and improved plan.

Whilst on this subject, it may be added, that the Bishop would be glad to return to Kaffraria with fellow-labourers, six to twelve, who would be ready to devote themselves to a life-service in that country, and who, to use the words of the Bishop of Bombay, "imbued with the spirit of obedience," would be willing to work at the Central Station as a brotherhood, until the work were sufficiently advanced to justify the establishment of other centres. He has nothing to promise them. They who go must go for the work's sake. Success in that, and "Well done" from the Great Master, must be the reward with which they will be content.

Although at the very commencement of work in a savage land there is hardly a place for woman, yet, in a short time, how readily she finds there is work which she alone can do! We have already experienced an entrance into the hearts and minds of

the natives. Bishop Callaway therefore would gladly welcome any Christian women who would devote themselves heartily to the work. It is desirable especially to exhibit practically to the heathen world what a Christian wife and family really are; what the holiness and blessedness of Christian married life.

Another want still remains to be mentioned—a Home. By this it is meant that the Bishop's residence shall be such as shall enable him not only to show general hospitality, but to make it especially a Home for the various Missionaries and their families in times of sickness, suffering, or sorrow,—a father's home, to which they may go with the assurance of a kindly welcome and of loving and thoughtful sympathy.

It is also desirable that wealthy Churchmen in Great Britain should aid those who devote their lives to labour among the heathen, by raising a fund for the support of sick and aged clergy and of their widows and orphans, and by devising some plan for the education of their children. It is to be regretted that the Society for the Propagation of the Gospel has no special fund for pensioning aged Missionaries, no School or Home in which the children of Missionaries might be kept and educated under the Society's care in England while their parents are doing the work of the Church in foreign lands. For the former purpose there is already some small local provision in South Africa, but it requires to be placed on a firmer basis. Many a man might be willing to devote his own life and time and property to the service of Christ, but it must ever be a grievous trial to him to see his children growing up around him without the education he has himself received, and to contemplate leaving them without any provision, which he finds it quite impossible to make from his scanty income, barely sufficient as it is (often it is not sufficient) to meet his daily necessities.

A Library has been also named. We mean by this a good general library, to which Missionaries may be able to refer on any subject, and which may also be to a certain extent available for the general public as a lending library. The Bishop feels so strongly that, when separated from the elevating influences of good society, the clergy should be supplied with the best substitute, that of good books, that he has determined to give his own library, a very good one, consisting of some thousand volumes, to the diocese, in the hope that it may become the nucleus of one capable of supplying to the utmost the needs of clergy and others in Kaffraria.

This may appear to some a large scheme ; and it may be said it will require large funds to carry it out. This may be true. But if we wish to do a great work, we must make a great effort. The mechanical principle which sets time against power is often true in spiritual matters. If we have but little power, we must take a long time to produce results. But it often happens that by taking a long time—by not putting forth the power at the right time, the opportune moment passes away, and no amount of power brought to bear afterwards can produce any results at all. The opportunity lost is lost for ever. We would therefore, in conclusion, express the earnest hope that the new diocese in Independent Kaffraria will receive that support both in men and means which it so urgently needs, in order that the work may be carried on to a successful issue.

It should be borne in mind, that except at the seven stations mentioned above, which require strengthening in various ways, the main work has to be begun from the beginning. The new Bishop ought not to reside at Springvale any longer than is absolutely necessary to enable him to establish himself in some situation more central to the whole work of the diocese. The situation is not yet determined, but it will probably be on the St. John's River or Umzimvubu, either on the south near the sea, or on the north, not far from the Insizwa Copper Mines. It is hoped that many who have watched the progress of Springvale, and have helped it with their prayers and gifts, will not be wanting at the present time, and that many others will be added to them to assist in the great work. Some will give money, others time ; and it may be as well to suggest some articles which individuals may prefer to give, or for which they may like to undertake to raise the funds, viz :—

Church furniture generally, font, altar, communion vessels, linen, cloth, rails, carpets, &c. ; seats, harmonium or small American organ, lectern, windows, doors.

Large bell for cathedral, and bells for other stations, for summoning the school, &c.

Indeed, anything of the kind which may suggest itself will be acceptable.

HENRY CALLAWAY,  
*Missionary Bishop for Kaffraria.*





## NATIVE CHRISTIAN TEACHERS IN KAFFRARIA: THREE NATIVES ORDAINED.

### ST. MARK'S MISSION STATION.

*April 2.*—The Rev. C. F. Patten and I visited Mr. Dodd's Mission of St. Alban. The congregations in the pretty chapel were large and devout: the services cheerful and refreshing. This Mission has made much progress, has extended the work of the Gospel for many miles around, and has stirred up a friendly rivalry among the Nonconformists in its neighbourhood. While here, a messenger swam the Umgwali river with a note from the Rev. J. Gordon to say that Mrs. Gordon had broken her arm. Mr. Patten at once made the attempt to cross the Umgwali river so as to visit them at All Saints', but, after a narrow escape from drowning, was obliged to return to St. Alban's. On the 8th we crossed the Tsomo river, and were most hospitably received by Mr. Heyward.

*Good Friday.*—As usual at St. Mark's, there was early Communion. At Kafir Matins a solemn sermon was preached by a native catechist on the sufferings of JESUS. At the English service another catechist read an English sermon on the day.

*Easter Day.*—Before sunrise about seventy persons assembled outside the church. As the sun rose over the mountain I read the Collect and Gospel for the day. A hearty singing of the Easter Hymn by all present followed. The service was sweet and solemn. The hills around were bathed in fresh-coloured light, the air was still, and the people were impressed. Among those present were Englishmen, Kafirs, Fingoes, Hottentots, and Indians.

[Other extracts from Mr. Waters' journal tell of examinations of St. Mark's schools and of the choirs. Mr. Waters describes a devout and joyful observance of the annual local festival on St. Mark's Day in these words]:—

At the early celebration there were upwards of a hundred and eighty communicants. Archdeacon White preached an excellent sermon, which Catechist Jonas Ntsiko interpreted. At mid-day the children assembled to receive the promised prize for the best-dressed girl. There was difficulty in deciding, and after much hesitation a small prize was given to each school. No such prize will be given in future, as the display of finery was startling and objectionable. There were over a thousand children present, all well and neatly dressed. The banners and light dresses gave the procession a gay appearance. The chanting began well: but the excitement of the first choir spoilt



the marching time. The chapel was crammed as a slave ship, but all kept in excellent order. Crowds were left outside. The speakers were numerous, and the gifts more so. As each speaker sat down he mentioned his gift, which was then entered in a book as follows : I give three sheep—I give one ox—I give one ewe goat—I give ten shillings—and so on. One gentleman present gave a bale of wool : another gave five pounds in cash. The value of the offerings made during the day amounted to about sixty pounds. The hymns and anthems were well rendered : the Hallelujah Chorus, as usual, with great heartiness. There was an unmistakeable feeling of pleasure in all the assembly : and the kindness of the clergy and other visitors left a kind feeling with the people.

At night there was a grand choral evensong, when the Archdeacon preached. The service concluded at ten o'clock, and next morning saw the paths filled by the returning crowds of waggons, horses, and pedestrians.

*May 6.*—The Europeans on and around St. Mark's assembled this evening for one of an interesting series of readings and recitations given by the young men in the neighbourhood. These gatherings have stimulated the reading of good books and kept the mind employed in the case of a large and active body of young men who have boldly cast their lot into the risks of Kafir trade. As may be supposed, such young men are generally of a higher and more enthusiastic tone than those who dwell at ease in the colony.

[The next extracts from Mr. Waters' journal narrate how in several places he celebrated Holy Communion ; one of these services was in English, the others in Kafir. At one church hut there were forty-two communicants. Mr. Waters also visited several schools with the Government Inspector. About one-third of his schools receive the Government aid, and the visits of the Inspector. These visits are not only beneficial to the schools visited, but also raise the tone of the other schools. The journal continues] :—

*May 24.*—At the residence of the Fingo magistrate, there was a large agricultural show. Animals, corn, cabbages, and a variety of other things, were shown by natives. There were fifteen hundred entries made. The colonial papers have commented largely on this meeting, which does credit to the exertions of Captain Blyth. There were about three thousand natives present, who all showed an active interest in the proceedings. This and kindred movements have done much in spreading civilization.

*May 26.*—Held a public meeting for the natives in order to check heathen customs, and to further habits of civilization. Next day I reached St. Mark's.

*June 4.*—The Bishop of Grahamstown and Archdeacon White arrived at St. Mark's this afternoon, and at evensong the Archdeacon preached. The following three days were occupied by the examination of three native candidates for Holy Orders. The pupils were in the opinion of the Bishop and Archdeacon more than satisfactory : all answered in the English language. The candidates were Jonas Ntsiko, Stephen Adonis, and Peter Masizo. They have all been at some time of their lives students at some of the various training schools of the colony. Ntsiko has been at St. Augustine's College, Canterbury. All three have had a long and careful training, and, by the report of those without, they are highly esteemed for their past services. The question of character and qualification has been long before the clergy and people—and several inquiries have been made and replied to, establishing the fitness of these candidates. On June 7 there was a Confirmation, when thirty-nine persons received the spiritual gifts conveyed in that rite.

*June 8, Sunday.*—This day is probably one of the most important in the history of Church Missions in this land, as three natives were admitted into the ministry of the Church Catholic. The first native admitted to Holy Orders in the diocese of Grahamstown was Paulus Masizo, who officiated for some time at Fort Beaufort. This day's Ordination was to some extent a new thing in the Church of South Africa, or rather the Transkeian Missions, and had all the effect of a new movement upon the native mind.

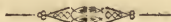
Matins were sung shortly after sunrise—and after a two hours' interval the Ordination Service commenced by an address in Kafir, followed by another in English by Archdeacon White. The Bishop said the service in English, which was interpreted into the Kafir from a translation made by the Rev. S. Adonis. The Archdeacon presented the candidates. The Bishop said the Litany ; the choir intoning the suffrages. The candidates, who wore surplices, and stoles over the left shoulder, received the Bishop's authority to exercise the office of deacon with great solemnity. The Gospel was read in Kafir, English, and Dutch, by Adonis, Ntsiko, and Masizo. The Holy Communion was celebrated by the Bishop, and upwards of ninety persons received.

The service throughout was one of simple grandeur. The chapel

was crowded up to the steps of the altar, by a congregation of mixed races, all deeply interested. At Kafir evensong the three deacons took the entire service. Adonis intoned the service, Masizo read the lessons, and Ntsiko preached. Surely the work of this day may be well called a glorious work. It is to be remembered that but a very small beginning had been made by the Moravians and Presbyterians towards training native teachers, previous to the year of 1850-1, when the Church of England was "nowhere" in the Mission field. The wonderful results of Sir George Grey's scheme of forming native boarding-schools strikes one with astonishment. Some hundreds of native teachers and preachers are now in full work, and there is an increasing demand for more. The great majority are the growth of the past twenty years. Every year sees an increased number of natives seeking a higher education than is offered in the ordinary Mission schools, while a still increasing number are taking to artisan work---which ought to form a prominent feature in all training colleges. Besides these classes there is a body of men who take up theology as a special study. It is hoped that a fair number of these may be received into the ministry of the Church. A large number of men are qualified for the office of deacon, but it has been thought wise to act cautiously in this very serious undertaking.

Some men, as might be anticipated, criticise any movement of this kind with no friendly feeling, but as a rule there has been a burst of kindly feeling in relation to the native diaconate, far exceeding my expectation. One lady has sent a handsome surplice to each deacon; a gentleman has given a valuable book to each; and, more pleasing still, the native congregation at St. Philip's, Grahamstown, have made a special offertory to be given to the deacons, to forward their work. Since the deacons have gone among their people, they have been received with open arms. I had some doubt whether the people would have readily brought their children for baptism to the native deacons. This doubt has been dispelled, as the people seem to prefer baptism at their hands. One deacon has just returned from the out-stations where he baptized eighteen---the people paid his travelling expenses, and treated him with the greatest hospitality.

H. T. WATERS.





## M A D A G A S C A R.

IT may, I think, fairly be said that there is no heathen country in the world so open to the influence of Christian teaching, and so willing and anxious to receive the aid of Christian Missionaries, as that island which has not inaptly been termed the "Great Britain of Africa"—Madagascar. It is a country where various and distant tribes are gradually gathering round the banner of the Queen of Madagascar, which floats at the centre of Hova thought, power, and influence, Antananarivo: and the fact that it is so, and that the Government of Madagascar is now a professedly Christian Government, renders the opening for Missionary enterprise in the country much wider, and the position of Mission agents and their converts much safer and more satisfactory, than in former times. Another fact, to which the Church at home should be fully alive, is that the remaining portion of heathen Madagascar is living on without any definite form of religion or religious worship, with neither heathen temple nor carved idol, "without GOD in the world," but feeling after Him, if haply it may find Him.

The island is split up into many divisions, each inhabited by its own tribe. Occupying the central high table-land, we have the Hovas, the most powerful tribe in the island: shrewd, sharp, clever, with great intellectual power; mostly engaged in agricultural pursuits and commercial speculations, and ruling with a firm and perhaps iron hand, the several other tribes conquered about the year 1810 by their first great warrior and man of marked military ability, King Radama I. These tribes may be briefly enumerated as the Betsileo, southwards of Imerina, which is the home of the Hovas; the Antsihanaka, northwards: directly to the east, the Takay; farther east, the Betanimena, which perhaps, should again be more accurately described as the inland-dwelling-portion of the Betsimisaraka, a very large and numerous tribe, occupying the eastern coast from Vohimaro on the north-east coast to the south of Mahanoro. Each of these has its own peculiar dialect, its peculiar customs and habits of thought, framed in a very great measure by its surroundings and traditions. But as regards their language, though they may have great difficulty in understanding each other, they all understand the Hova, and any Hova-speaking Missionary amongst them would, in this particular, find his path very easy. Amongst each and all of these the Christian Missionary would be warmly received, and would find ample

room for the exercise of all the energies and all the highest influence he could bring for their improvement.

Such constitute the limits of the authority of the Queen of Madagascar at present; but, for many reasons, one cannot but hope that the day will speedily arrive when all the other tribes now inhabiting the southern, south-western, and north-western parts of the island will own her sway.

I may as well at once say that next to nothing has been done for these tribes. They cannot be reached from Hova territory: they can be reached, and reached only from the sea. True, the French have a Mission at Nosi-be, off the north-west coast, but that has scarcely influenced at all the powerful and numerous tribe of Sakalava living on the mainland opposite. Formerly there was also a Mission of the Church of Rome on the south-west coast, but that was long ago withdrawn. And that part of the island, described by travellers as healthy, rich, and thickly populated, is still lying untouched by the Missionary, and in ignorance of the good news of salvation.

With regard to the various tribes over which the Queen of Madagascar rules, we must not examine too closely into causes, nor try to lift the veil which hangs over many a matter we would know more about. We have to deal with facts: and one very painful fact—a fact which has often made me lament most deeply the want of men and money for Madagascar, and, I hope, stirred me up to more energy in that out-station of the Church's Missions, goes beyond the one I have already named—the absence of any definite religion and religious *worship*. Within the last five years Madagascar has presented a wonderful spectacle. All over the Hova dominions, in out-of-the-way towns and villages, houses for prayer have sprung up, or the *lapa* (Queen's house for the accommodation of travellers) has been used for prayer. On the Sunday morning the natives assembled—and do assemble still, for all I know—dressed in their best, though that best may be poor indeed. They meet together, waiting for some one to come to teach them and preach to them. They wait and wait; they talk, and, it may be, try to realize for what they have come together; but no one comes to teach them or to preach to them: and then at mid-day, after having waited and waited in vain, they complain of hunger, and they return home. They come hungry, and go home hungry—hungry for the Bread of Life, thirsty for the Water of Life. The fields therefore are there

white unto the harvest : but no labourers are found to go forth to that island to reap a rich harvest of souls for whom Christ died, to gather them into the garner of His Church.

It is altogether impossible to say what the statistics of these tribes are. The inhabitants are thinly scattered over the country : but there are large centres of population and semi-civilization (or what might be made so), and good bases of Missionary operations along the coast and in the interior. Only *three* tribes have as yet any European Missionaries amongst them—the Takay, Betanimena, and the numerous tribe of the Antsihanaka—to which I am particularly anxious to see some Missionaries of the Church of England go forth.

So Madagascar may certainly be described as possessing a nation without a religion. Mission agents have not, therefore, so much to pull down as to lead, direct, and build up. There is a feeling of the necessity of something they can build upon. The something itself they can supply. As the Apostle of old, in passing through Athens, saw an altar bearing the inscription “*To the unknown God*,” and declared to the Athenians Him whom they ignorantly worshipped, so the Missionary in Madagascar has and will have to declare to the Malagasy Him of Whom they are now ignorant, but Whom they are feeling after ; he will have to fill up the sad void in their hearts, by giving them something to love, to reverence, and to worship ; and, again, he will have to fill up the dark blank of an unknown future by showing them *that* to which they will press forward as a haven of peace and rest, and as the home of God’s faithful ones. And when Christian teachers have done this, none the less is there room for the exercise of all Christian graces, and necessity for the severest and most self-denying labour, in raising the natives of Madagascar in the moral and social scale : for they are subject—severely subject—to those special temptations prevalent amongst the natives of a hot and naturally productive country, so that the highest Christian teaching and example are sorely needed.

The S.P.G., when it sent out its Mission in 1864, did what the nature of the country demanded. Its Mission was a Mission of the purest kind—to work directly amongst a purely heathen population ; though its church at Tamatave, its chief station, has always been thrown open, and that gladly, for the use of those few English residents to whom the S.P.G. Missionaries there have always ministered. Still the Society’s great work was to meet a native want, and that want



has to some extent been met, though, from various uncomfortable circumstances, not so fully nor so well as we could have hoped. Bishop Ryan, of Mauritius, in going to Antananarivo in 1862 (where he saw King Radama II., who expressed his willingness to receive Church Missionaries at the capital), had to pass for a considerable distance along the coast, and there saw how vast a field for Missionary enterprise it presented. So the S.P.G. sent their men to work at Tamatave, but, so far as I have been able to learn, did not give anyone to understand, nor make any sort of agreement, that as the more general or special wants of its Missions were developed, suitable endeavours would not be made to meet them. It went to meet a native want, reserving to itself the right to meet that want in the way the circumstances of the case required. So amongst the Betsimisaraka tribe, and at Tamatave, the largest seaport in Madagascar, the Mission was begun. The selection of Tamatave has always appeared to me to be a very wise one, putting aside, that is, the greater advisability of our having begun work in the first instance at the capital itself. Tamatave is a centre of trade and commerce. It is to Eastern Madagascar what Antananarivo is to the whole country. So the Apostolic plan was followed, and the Christian teaching received at Tamatave was carried far and wide over the island, to villages lying buried in the forest, to towns hidden in the interior, to many and many a far-off place I have never seen, and amongst others to the capital itself, long before I began the Mission there. As time ran on a neat wooden church was put up, in which the increasing native congregation met. A large native house was rented, one half being used as a dwelling-house, the other half as a school. Stations were formed at several outlying towns and villages, and the natives themselves showed much practical interest in the efforts which were made for their benefit. Afterwards a large and suitable Mission-site was acquired, partly by funds privately raised, partly by a kind grant made by the Hova Government. To this the church was removed, the ruinous rental saved, and now a commodious Mission House has been built. But whilst this was in course of erection, a fearful hurricane which swept over the eastern coast of Madagascar destroyed every one of our churches, with our printing-house, injured our press and paper, and scattered the type. But the converts rose to the emergency, and within a short time, with private help, temporary buildings were put up to replace those which had been destroyed. So now only these temporary buildings remain. But the spiritual buildings stand, and



are, I believe, real. The Betsimisaraka is an outspoken race, tractable, teachable, and faithful ; so that I hope I may say that some of the most faithful Christians in Madagascar are to be found amongst our members. The S.P.G. stations at present extend from Foulepoint, about forty miles north of Tamatave, to a distance of about forty-five miles to the south.

Here they are met by the stations of the Church Missionary Society. That Society began its work at Vohimaro, on the north-east coast, in the year 1864, but subsequently saw reason to justify the removal of its head-quarters to Andavoranto, a good centre of Missionary operations, at the mouth of the Iharoka, some seventy-five miles south of Tamatave. Round this centre they have several stations ; and their Missionaries have, on the whole, worked in a brotherly way with those of the S.P.G.

The Church of Rome, established more than a hundred years ago, and re-established after the persecution, has, I am assured, over sixty Mission agents in the country, working at three centres, the chief of course being the capital ; the two others, Tamatave on the coast, and Fianarantsoa in the Betsileo country. They work vigorously, and pay great attention to education, having large boarding-schools both at the capital and at Tamatave. In the capital itself they have four large and substantial churches, with numerous churches in the neighbourhood. Their converts are mostly those of the slave class, and they do not seem to have made, nor to be making, any endeavours to raise up a native ministry.

The London Missionary Society commenced work in the island in 1816, and was re-established after the persecution. Its chief centre of work is the capital, where that Society has four large churches and several smaller ones, good schools, and good Mission material, with a strong body of European agents, including Missionaries, architects, printer, and schoolmaster. In the country they have many churches, and they are now establishing a permanent College there for the raising up of a native ministry. They have also formed a smaller centre of operations at Vonizongo, a day's journey to the north-west of the capital, and about 1868 formed a Mission at Fianarantsoa in the Betsileo country, after that town had been visited by the Rev. T. Campbell of the C.M.S., and some two years after the Norwegian Missionary Society had began a Mission in that country for the benefit of the Betsileo.

With the London Missionary Society's Mission is associated that

of the Friends' Missionary Society, commenced, I think, in the year 1866. This Mission has built a chapel in the capital, is mostly engaged in school work, and has a good press at work under the superintendence of a Baptist.

The Norwegian (Lutheran) Missionary Society began, some six years ago, its work amongst the Betsileo, a tribe directly to the south of Imerina: it has a considerable number of European agents in the country. The Missionaries of that Society, as time ran on, saw the absolute necessity of having a representative Mission at the seat of government, and are now, notwithstanding the protesting remonstrance of the London Missionary Society (who, be it remembered, planted a Mission amongst the Betsileo *after* the Norwegian Missionary Society had begun work amongst them), putting up a good church in the capital, where two Missionaries, one of them a medical Missionary, are now at work.


Time forbids, and inclination will not allow me, to go over the grounds which have for long shown the Church the necessity of having a representative Mission at the seat of government. The year 1872 was a memorable year in the history of the Church's work in Madagascar, since it was then that, at the urgent request of the Malagasy themselves, the S.P.G. stationed me at the capital to carry on work as a Missionary of the Church of England. The planting of that Mission may best be regarded as the sole way of meeting a deep and long-felt want, and (as is seen in the case of every Missionary Society working in the country with the exception of the C.M.S.) every Society having the interests of converts at heart, is bound in such a country as Madagascar, peculiar in many respects, to take the one measure necessary for their protection, for making full use of their privileges, and for the advancement of the work. After-experience has shown the rectitude of this step; nay, I may go further, and say, that had such a step not been taken after the requests that were made, and after the manifest desire of the natives themselves to receive a Church of England Mission, as a Missionary in Madagascar I should have found my position untenable, and our work subjected to more than opposition.

But planting a Mission at the capital does not mean the forsaking our work on the coast. On the contrary, it is a means of strengthening and advancing that work. But for that work to be real, the Central Mission must be well founded and found. In the capital at

the present moment we have only a temporary rush building used as church and school—no Mission House, no press, nor Mission material. On the other hand, *hundreds upon hundreds* of natives have expressed to me their desire to attach themselves to the Church of England Mission, and to place themselves under its teaching, so soon as we give them satisfactory evidence of the permanency of our Mission by the erection of a permanent church. This, with schools, is absolutely necessary for the consolidation and extension of our work there. A good printing-machine, with type complete, is much needed for the publication of educational, devotional, and other works in the country, where, and where only, purity of language and style can be attained. Request upon request I have received to establish Missions which I have not been able to establish, because I had neither men nor money; and what is of such vast importance is the fact, that before I came away seven young men offered themselves as candidates for a native ministry. Can we raise up a Missionary College in Madagascar for their education?

In conclusion: the way is open; the coast tribe is anxious to be taught; and the Church, by enlarging her borders and establishing a line of Missions along that coast, would fill such an opening and do such a work as this generation has not seen excelled. Through the Antsihanaka a line of stations may be established to give the Word of GOD to large populations now ignorant of it, connecting our Coast Missions with those at the capital. At the capital a wide field is before us. Here there is a purely Missionary work to be done. But we want *men*, and we want *money*. Who will volunteer? Who will help us in raising the 10,000*l.* or 15,000*l.* necessary?

ALFRED CHISWELL.

 Since the above lines were written we are enabled to announce that a Missionary Bishop for work in Madagascar has been selected by the Committee appointed for that purpose (*Mission Field* for 1873, p. 192). The Scottish Bishops have consented, in accordance with the suggestion of the Archbishop of Canterbury (see *Mission Field* as above), to consecrate the Bishop. We trust that we may soon be able to announce to our readers that the Rev. R. Kestell-Cornish, M.A., of the College of Corpus Christi, Oxford, and Vicar of Landkey, has been consecrated for this work.





## OBSERVANCE OF THE 3rd OF DECEMBER.

IT is hoped that an early Number of the *Mission Field* may contain some notice of the way in which the Prayer Day for Missions was kept, both at home and abroad. But there has not yet been time for foreign letters to bring the requisite intelligence. Till it arrives, it may be sufficient to record, with thankfulness, that in England hearty prayers and praises were doubtless offered in very many households, as we know that they were in almost all our Churches, and at most of our Altars.



## LIFE OF BISHOP PATTESON.

A LIFE of John Coleridge Patteson,<sup>1</sup> the Martyr-missionary Bishop of the Melanesian Islands, from the pen of Charlotte Yonge, will be welcomed with keen interest by many readers. The talented authoress has every opportunity of faithfully discharging the task she undertakes, for she was acquainted with the subject of her memoir, and still more intimately with his family and friends; and she took all along a profound interest in his enterprise, an interest exhibited, as we shall see presently, in a peculiarly substantial form.

Patteson was the eldest son of Sir John Patteson, the celebrated judge of the Court of Queen's Bench, and maternally he was a Coleridge. The great poet, who was his grandfather's brother, has perhaps made the name of this family more widely known than it would have been without him, but added nothing to their local influence in Devonshire, where they have always been a great family in every sense, and threaten in time to absorb a large portion of the population. In this work we are necessarily introduced to a whole army of Coleridges, all men of more or less mark, and who pass before us like the shadows of Banquo's progeny; our hero's maternal uncle, Mr. Justice Coleridge, being not the least remarkable figure of the family group.

Coley (as Miss Yonge, like his other friends, always calls the subject of her history) lost his mother when he was a boy, and always retained a fondly affectionate recollection of her. Himself and his younger brother "Jem," and two sisters, one older than himself and one younger, were the family thus left to the care of their father, who seems to have found in their society his best relaxation among the arduous labours of his profession. Coley was

(1) "Life of John Coleridge Patteson, Missionary Bishop of the Melanesian Islands." By Charlotte Mary Yonge. 2 vols. 8vo. Macmillan.



educated at Eton and at Balliol College, Oxford, and very early formed a resolution of devoting himself to clerical life—the more sincere because he was heir of “Feniton Court,” and in prospect of competent means of his own. This purpose was, doubtless, a guiding star which kept him from many perils in youth. At six years old he heard with much excitement the account of a great hurricane in the West Indies, and the exertions of his mother’s cousin, Bishop Coleridge of Barbados, for the relief of the sufferers; and his exclamation “I’ll be a bishop—I’ll have a hurricane,” may have helped to determine the bent of his mind and shape his future career. But still it was not quite decided. The authoress is at the pains to reprint his first letter from school, when he was eight years old:—

“School is a place of torment almost to me, but I must go to school some time or other, or else I shall never be a judge, as I hope to be some day. To think of you all makes me *chry*. I believe you will not mind that blot, for it was a tear just before that fell.”

Soon after this he broke his collar bone, but did not tell of it for three weeks, bearing the pain silently, because he “did not like to make a fuss.” At Eton he was remarkable for exuberant high spirits, which made him one of the foremost in any fun which was going on. He arrived in time for the Montem of 1838, the first attended by her present Majesty:—

“In the throng little Patteson was pressed up so close to the royal carriage that he became entangled in the wheel, and was on the point of being dragged under it, when the Queen, with ready presence of mind, held out her hand; he grasped it, and was able to regain his feet in safety, but did not recover his perceptions enough to make any sign of gratitude before the carriage passed on. He had all a boy’s shyness about the adventure.”

He entered quite tumultuously into the festivities of the Queen’s wedding:—

“F. and I made a rush to get up behind the Queen’s carriage, but a dragoon with his horse almost knocked us over. So we ran by the side as well as we could . . . and finally F. and myself were the only Eton fellows that got into the quadrangle.”

He shows the same impetuosity on another occasion—that of the visit to Windsor of King Louis Philippe, who “wore a white coat, and looked a regular jolly old fellow.” Coley perceived the Duke of Wellington hustled among a crowd of schoolboys:—

“I was the first to perceive him, and, springing forward, pushed back the fellows on each side, who did not know whom they were tumbling against; and, taking off my hat, cheered with might and main. The crowd hearing the cheer turned round, and then there was the most glorious sight I ever

saw. The whole school encircled the Duke, who stood entirely alone in the middle for a minute or two, and I *rather* think we *did* cheer him. At last, giving about one touch to his hat, he began to move on, saying, "Get on, boys!"

He was the best cricketer, or one of the best, at Eton in his time, and on one occasion defied all the skill of Lillywhite to bowl him out, and carried his bat out in two successive innings, with more than sixty runs—no slight achievement for a schoolboy. But he had an equally marked power of excelling in other athletic pursuits, especially swimming, an accomplishment which stood him in good stead in after years. In person Patteson was tall and powerfully made, when full grown, and very dark; his countenance not remarkably handsome, but lighted with a certain beauty of expression, which was in fact but the outward symbol of the exquisite and spotless purity of the soul within. This, and what resulted from this, was after all the ground of his character and the secret of his strength. There was a grace and attractiveness about him which made him universally—not acceptable merely, but beloved, by all who met him. If he landed on the beach of an island in the Pacific Ocean, in a few minutes he had all the people round him; children instinctively running to take his hand, grown men clinging to him; the best boys offered to go with him as his pupils, younger ones clinging to his waist and wanting to go too. The strength of resolve within him seemed like a stone wall against which weaker wills could rest. He seemed a living illustration of the truth that the intellect is not the noblest part of man. Not that he was deficient in powers of mind. At school he showed a remarkable aptitude for making Latin verses, and was "sent up" twenty-five times—a thing almost unprecedented—for success in that kind of composition; and at Oxford, when he had once with a strong effort overcome the repugnance he felt to classical studies, he worked well, and though it was too late to attain the highest honours of the schools, he took a second class in *Literis Humanioribus*. But it was in the mysterious recesses of man's spirit, where the will makes its choice of good or evil, and the soul communes with God, that Coleridge Patteson fought the struggle and achieved the real victory of his life. If "*unstable as water, thou shalt not excel*," was the penalty of early sin, he earned and obtained the opposite blessing. An instance of his force of character occurred in his school life. An annual dinner was given at Slough by the cricket Eleven and the Eight of the boat at Eton. Coley, in 1844 being second of the Eleven, was one of the entertainers. A custom

of singing offensive songs had been introduced among some of the boys ; and on this occasion our hero, whose dislike to anything of the sort was well known, on a song of this description being begun, called out, " If that does not stop, I shall leave the room ;" and he did so, and declared he would leave the Eleven if an apology was not made : but we are glad to say this was done. As one of his Oxford friends said of him, " It was character more than special ability which marked him out from others, and made him wherever he was, whether in cricket, in which he excelled, or in graver things, a centre round which others gathered." When a young schoolboy of fourteen, he had daily readings of the Bible in his room, with his brother, cousin, and another friend or two ; and they kept an open Shakspeare on the table, with an open drawer in which the Bible was placed, lest they should be interrupted.

He was all his life a most voluminous letter writer, and it seemed that his family, inured by long habit, never got tired of his correspondence. Miss Yonge has made a judicious selection from his letters, and in our opinion has exercised a wise discretion in using them very freely, for after all her object was to give her readers a knowledge of the man whose life she writes. After reading many of these letters the reader's patience is rewarded by the astounding discovery that all that inward communing with self, and searching of the heart and its motives, his self-examination in fact, which forms a large part of the mental experience of all serious people, was in his case, from the habit of his childhood, all written down and sent to his home by post ! It is not all equally interesting ; but the very strangeness of the proceeding is striking in itself. In many young men it would be simply impossible, or possible only by such conscious hypocrisy that the effort would be abandoned by an honest heart. But in our hero's letters there is neither reticence nor cant ; no concealment, and nothing to conceal ; so that the reader is forced to the conviction that Coleridge Patteson never cherished a thought from childhood which he would not wish to write down for the benefit of his sisters and his father. Many years afterwards, when told he was to be a Bishop, and instinctively reviewing his life since his youth, he says, " I wake up to the fact, that while I am doing more than I did in old times, yet that I pray less."

Several circumstances happened to suggest a Missionary career to Patteson. In 1841 Bishop Selwyn first went out to New Zealand, and Coley, then fourteen years of age, heard his farewell sermon in



New Windsor parish church, and was powerfully affected by it. A few days after, the Bishop called at his father's to take leave, and the boy being present, he said, "Lady Patteson, will you give me Coley?"—words which, if the Bishop ever forgot them, the boy did not. He told his mother it was his greatest wish to go with the Bishop, and she said he should have her consent, if he retained the wish when he grew up. But she was in her grave within little more than a year.

After taking his degree at Oxford, Patteson was elected to a fellowship at Merton College, which he retained till his death, but he did not reside long, for he was ordained in 1853 to the curacy of Alfington, near his father's residence at Ottery St. Mary, and most of the intervening time he spent on the Continent. He went with two companions to Milan, and returning through Switzerland was in great danger in attempting the ascent of the Col du Géant. Fog came on, the guides lost their way, and they had to return with much difficulty to Chamouni; fear of an ice avalanche calling out the whispered caution more than once—"Ne parlez pas ici, Monsieur, et allez vite!" Some time he spent at Dresden, studying German, Hebrew, and Arabic, thus laying the foundation of that philological skill to which he was so much indebted when years afterwards he had to learn a dozen dissimilar languages in the South Seas, before he could be of use.

At Alfington he entered heartily upon the work of a parish clergyman in a new district, and the force of his character had a deep and telling effect upon the village people, who became fond and proud of him to an unusual degree. But the end of 1854 brought back Bishop Selwyn, with a renewed request for Patteson's services in New Zealand. "I can't let him go!" was the father's first exclamation; followed up immediately by another—"God forbid that I should stop him!" for all knew well that the father and son would meet no more in this world. So he went:—

"The last kisses were exchanged at the door, and the sisters watched him out of sight, then saw that their father was not standing with them. They consulted for a moment, and then one of them silently looked into his sitting-room, and saw him with his little Bible, and their hearts were comforted concerning him.

"He went up to his brother's chambers in London, whence a note was sent home the next day to his father:—

"I write one line to tell you that I am, thank God, calm and even cheerful. I stayed a few minutes in the churchyard after I left you, picked a few primrose buds from dear Mama's grave, and then walked on."

The Melanesian Islands were destined from the first to be the scene of Patteson's labours. These are four groups of islands, some twenty



degrees north-west of New Zealand, inhabited by a race of people in some degree resembling the negroes, and distinct from the many tribes of Polynesia proper.

There is so great a variety of languages spoken among these nations, that a Missionary said he thought they must have come straight from the Tower of Babel and gone on dividing their languages ever since ; four quite distinct being sometimes spoken in one island thirty miles long. The groups are known to the English as Loyalty Islands, New Hebrides, Santa Cruz Islands, and Solomon Islands. The climate is warm but delightful, the islands waving with forests of tropical trees, the coral rocks glowing with every variety of hue beneath the clear water, and the people, in spite of many dark vices of heathen life, most winning, attractive, affectionate, polite, and hospitable. Although not an absolutely untried field of Missionary effort—for the French had a Mission in New Caledonia, and the Baptists at Samoa—most of the islands were entirely unvisited by Europeans. The navigation of the *Southern Cross*, as Bishop Selwyn's schooner was called, was one of the first studies to which Patteson had to accustom himself, but he was an apt scholar, and soon able to undertake formidable voyages. He relates with some pride—

“I took the Chief Justice and Mrs. Martin (such dear excellent people) to Wellington to meet the *Seringapatam*, homeward bound from that port ; and I brought back from Wellington the Governor's sick wife and suite. Only absent a fortnight for a voyage of 1,100 miles, including three days' stay at Wellington. The coast of New Zealand is so uncertain, and the corners so many in coasting from Auckland to Wellington, that the usual passage occupies seven or eight days ; and when the *Southern Cross* appeared yesterday morning in harbour, I was told by several of the officers and other residents that they feared we had had to *put back* from foul weather.”

The first voyage among the Melanesian Islands was made in company with Bishop Selwyn ; and Patteson never enjoyed anything so much. The beauty of the climate and scenery, enjoyment of the sea, and the unexpected agreeableness and charm of the native character, in which he delighted—all were constant sources of pleasure. They landed at many islands, and were everywhere well received. A friendly acquaintance, a necessary preparation for more serious results, was thus secured, and also another object—a number of lads from many different islands accompanied the Missionaries to New Zealand, to be returned when educated to their own respective countries. They were committed to Patteson's care, and though tuition was not his line, he grappled with the difficulty, as he had

with Greek at Oxford and philology at Dresden, and with the same success. He underwent the usual experience of teachers of youth, and was astonished to find himself becoming attached to his charges, and they to him :—"I have quite learnt to believe that there are no savages anywhere, at least among black or coloured people. I'd like to hear anyone call my Bauro boys savages!" He praises "their affection, gentleness, unselfishness, cheerfulness, willingness to oblige, in some of them a natural gentlemanly way of doing things," and thinks justly that such people might become bright examples of manly virtues and Christian graces. His love for his scholars, his companion said, was to him "one continual well of delight." "Savages are all Fridays, if you know how to treat them," was Patteson's discovery in Melanesia—indeed the word "savage" was hateful to him :—"I would rather have my present school to manage, forty-five of all ages, from nine to perhaps twenty-seven or eight, from twelve or thirteen islands, speaking at least eight languages, than half the number of English boys up to all sorts of mischief."

One of his duties was printing, and a great deal was done with his own fingers. He justly observes that it was important to get these languages reduced to system, for if anything happened to him, all the knowledge of them, so painfully acquired, would die with him.

In the beginning of the year 1861 the Metropolitan of New Zealand, after much consultation with his colleagues, decided that Patteson should be consecrated Missionary Bishop of Melanesia. He was only thirty-two, but the solidity of his character made up for the want of more years; and another man would have been long in acquiring what he had already learnt. The approbation of the Colonial Office was obtained, though a formal consent was not necessary, as Melanesia is not a part of her Britannic Majesty's dominions; and the consecration took place at Auckland on St. Matthias's Day, 1861. In prospect of it he writes to his father :—"Should I die before you die, would it be wrong to say 'Make the Melanesian Mission my heir?' My children," he adds, "are in two hundred islands." His family nobly supported him; and Miss Yonge handed over to him all the proceeds of the "Daisy Chain," the subject of which Patteson's own career had suggested, to rebuild his college in New Zealand in a more sheltered spot. And, indeed, may it not be said that he does not fall short of the ideal excellence of her brilliant hero?

The consecrators were Bishops Selwyn, Abraham, and Hobhouse. A number of working men, admitted to the front places, looked on, and the long row of dark Melanesian pupils. One of them held up the book for the Metropolitan to read the words of imposition. The Bible used was one given to Patteson by his father on his fifth birthday, with his love and blessing. Selwyn preached the consecration sermon, in which he alludes to the anxiety himself and his colleagues had felt that their choice should not be biassed by any partial feelings of their own :—

“We were all trained in the same place of education, united in the same circle of friends ; in boyhood, youth, manhood, we have shared the same services, and joys, and hopes, and fears. I received this my son in the ministry of Christ Jesus from the hands of a father of whose old age he was the comfort. He sent him forth without a murmur, nay, rather with joy and thankfulness, to these distant parts of the earth. He never asked even to see him again, but gave him up without reserve to the Lord’s work. Pray, dear brethren, for your Bishops, that our partial love may not deceive us in this choice, for we cannot so strive against natural affection as to be quite impartial.”

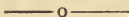
Bishop Patteson fixed his residence half the year at Mota, one of the Melanesian Islands, where he had the assistance of three priests—Dudley, Kerr, and Pritt—and the other half at his new college in New Zealand. On returning from his first expedition to the islands he heard of his father’s death. Sir John Patteson lived to hear of, and rejoice in, his beloved son’s elevation to the Episcopate. He died June 28, 1861, and his last letters are full of thankfulness and peaceful hope.

(To be continued.)



## REPORTS RECEIVED.

Reports have been received from the Rev. W. King, A. J. Lockhart, and J. Seaman, of the Diocese of *Montreal*; F. J. B. Allnatt, of *Quebec*; N. A. Coster and W. A. Covert, of *Fredericton*; G. H. Bishop, J. Cunningham, A. E. Gabriel, W. Netten, and R. H. Taylor, of *Newfoundland*; J. B. Good, of *Columbia*; R. Broöke, C. Clulee, and J. A. Hewitt, of *Capetown*; W. Meaden and M. Norton, of *Grahamstown*; J. Barker, of *Maritzburg*; S. M. Samuelson, of *Zutuland*; J. C. Hands, of *St. Helena*; R. J. French, of *Mauritius*; F. Bohn and B. C. Choudhury, of *Calcutta*; and J. C. Betts, of *Goulburn*.



## LADIES' ASSOCIATION.

AT the close of their financial year (Nov. 30) the Committee find that, in addition to a balance in hand, the Subscriptions and Donations received during 1873 amounted to 2,747*l.* 14*s.* 11*d.*; the Expenditure during the same time to 2,382*l.* 8*s.* 11*d.* It is very satisfactory to see that there is an increase of more than 700*l.* in the receipts over those of the previous year.

The four Zenana Missions of Bombay, Calcutta, Cawnpore, and Delhi have prospered during the year, the number of pupils under instruction having considerably increased. The Caste School at Tanjore and the Schools in Burmah and



South Africa are making satisfactory progress, and a hopeful beginning has been made in Madagascar. Twenty-three female Teachers are labouring to spread the knowledge of the truth among native women and children in various parts of India and South Africa, and more than a hundred native scholars are supported by members of the Ladies' Association. About 350*l.* has been reported as realized by sales of work abroad; and many Schools and Missions have received valuable help in the boxes of native clothing sent out during the past year.

### MONTHLY MEETING.

THE Monthly Meeting was held on Friday, December 19, at 20, Duke Street, Westminster, Bishop Piers Claughton in the Chair. There were also present, P. Cazenove, Esq., Rev. J. E. Kempe, T. Turner, Esq., *Vice-Presidents*; the Rev. B. Belcher, A. Blomfield, B. Compton, Dr. Currey, E. J. Selwyn, H. T. Hill, W. Long, Esq., Rev. R. T. West, *Members of the Standing Committee*; and Rev. J. W. Alington, S. Arnott, W. Blunt, J. Boodle, Esq., Rev. V. Borradaile, J. W. Buckley, A. C. Copeman, E. D. Cree, T. Darling, T. Edye, Esq., Rev. J. W. Festing, J. F. France, Esq., Rev. R. L. Giveen, C. D. Goldie, C. M. Griffith, Esq., Rev. J. C. Hose, H. Mather, F. S. May, T. R. Musselwhite, G. Osborne, G. Purdue, T. Rooke, H. C. Sanderson, G. F. Townsend, W. Trotter, Esq., Rev. W. Wallace, T. Wodehouse, and J. H. Worsley.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to November 29 :—

#### A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—November, 1873	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL . . . .	£ 27,390	£ 7,419	£ 3,184	£ 37,993	£ 68,547
II.—APPROPRIATED . .	2,797	500	3,484	6,781	4,172
III.—SPECIAL . . . .	8,167	—	1,245	9,412	8,755
	38,354	7,919	7,913	54,186	81,474

#### B.—*Comparative Amount of RECEIPTS at the end of November in five consecutive years.*

I.—GENERAL.	1869.	1870.	1871.	1872.	1873.
1. Subscriptions, &c. . .	£23,818	£23,132	£25,687	£27,474	£27,390
2. Legacies . . . . .	13,126	7,720	6,646	7,131	7,419
3. Dividends . . . . .	3,541	3,510	3,111	3,031	3,184
	40,485	34,362	35,444	37,636	37,993
II.—APPROPRIATED . . . . .	5,502	6,206	7,339	14,690	6,781
III.—SPECIAL . . . . .	12,028	10,711	9,086	9,518	9,412
TOTALS . . . . .	£58,015	£51,279	£51,869	£61,844	£54,186

3. The Rev. Dr. Caldwell, of Edeyengoody, in the diocese of Madras, was introduced to the Board, and made a statement of the condition and prospects of Missionary work in Southern India.



4. A proposal concerning Codrington Grammar School, Barbados, having been made by the Standing Committee, an amendment, proposed by the Rev. J. W. Festing, to refer the question back to the Standing Committee, was carried by 16 to 8.

5. Resolved that the Rev. F. B. de Chair, of Morley, be appointed Organizing Secretary for the Archdeaonries of Norwich and Norfolk.

6. The Secretary stated that the members of the Standing Committee who retire under Bye-Law VI. were T. Charrington, Esq., Rev. G. P. Pownall, Rev. G. H. Wilkinson, Hon. H. Walpole, Rev. C. W. Furse, and C. Dale, Esq.; and that the Standing Committee proposed the re-election of the three first-named gentlemen, and that Gen. Tremeneere, Gen. Fytche, and Rev. J. W. Festing, Vicar of St. Luke's, Berwick Street, be elected to fill the vacant places.

7. Lord Clinton and Rev. F. V. Thornton having been chosen Representative Members by the Diocese of Exeter, W. L. Lowndes, Esq., and Rev. H. T. Hill by the Diocese of Hereford, Sir M. Hicks-Beach, Bart., and the Archdeacon of Bristol by the Diocese of Gloucester and Bristol, Earl Beauchamp and Rev. G. D. Boyle by the Diocese of Worcester, and Hugh Birley, Esq., M.P., and the Dean of Manchester, by the Diocese of Manchester, the several elections were confirmed by the Board.

8. Resolved, that a sum of 200*l.* given to the Society for Pretoria be transferred to the Special Fund of the Bishop of Bloemfontein, for a Missionary clergyman in that town.

9. The Secretary laid on the table a Draft of amended Standing Orders, which will be discussed at the next Meeting.

10. On the recommendation of the Board of Examiners, the Rev. C. P. Scott, M.A., Curate of St. Peter's, Eaton Square, was accepted for Missionary work in China; and Messrs. Davis, Hadley and Parkinson, three students of St. Augustine's College, were approved for Missionary work.

11. All the persons proposed for Incorporation in October were elected Members of the Society.

12. The following will be proposed for Incorporation at the Meeting in February:—

Rev. Foster Blackburne, Nantwich; Randle Wilbraham, Esq., Rode Hall, Lawton; Rev. Cosmo R. Gordon, D.D., St. Mary's, Park Street, Grosvenor Square, W.; Rev. R. N. Barnes, Kingsclere; Rev. H. Haigh, St. Maurice, Winchester; Rev. A. J. Lowth, St. Swithin's, Winchester; Rev. A. Majendie, Elvetham; Rev. J. G. Young, Hursley; Rev. A. Basil O. Wilberforce, St. Mary's, Southampton; Rev. James C. Norman, Highworth; Rev. E. J. Everard, Tormarton; Alex. W. Hall, Esq., Barton Lodge, Steeple Aston; Rev. C. H. Tyler, Chelwood; Rev. C. N. Wyld, Maiden Bradley; Rev. F. Watson, St. John's Coll. Cambridge; Rev. R. H. Taylor, Kemble; John Hutton, Esq. M.P., Solberge, Northallerton; C. P. Phipps, Esq. M.P., Chalcot House, Dilton Marsh; Rev. R. W. Snape, Lamesley, Rev. B. Caffin, Durham; Rev. D. Bruce, Merrington; Rev. C. J. Carr, Witton Gilbert; Rev. Hugh Taylor, Humshaugh; Rev. D. Ingles, Apsley End, Hemel Hempstead.



Notice of the following Legacies has been received during NOVEMBER:—

	£	s.	d.
John Boulnois, 30, Sloane Street, Middlesex, Upholsterer .....	50	0	0
John Coleman, Melbury Osmond, Dorset, Gentleman.....	50	0	0
John White, of the Oriental Club, Hanover Square, Middlesex, and of 23, Hanover Square, Esquire .....	500	0	0



**T**HE tide of British emigration and enterprise is continually finding new channels. The Transvaal—a country scarcely known among us a few years ago—although a foreign State, has recently received so great an influx of English families, that the ministrations of several clergymen are called for with some urgency. Many interesting particulars of this inner part of Africa and its neighbourhood are told in the following letters from Bishop Wilkinson, Bishop Webb, and the Rev. Joel Jackson.

## AMASWAZI-LAND: THE TRANSVAAL: ZULULAND.

BY THE BISHOP OF ZULULAND.

NATIVE COLLEGE, ZULULAND, *Sept. 1873.*

**I** HAVE just returned from a rather more than two months' journey to Amaswazi-land, the Transvaal, and the Bombo Mountains, on the edge of Amatonga-land, and know you will be glad to hear what we have seen and tried to do in those districts. We made the Amaswazi Mission Station (the Rev. J. Jackson's) our head-quarters; and on the second Sunday after my arrival I baptized the first Swazi into our Church, a boy whom we named Harvey, after the Bishop of Carlisle, to whose family the boy belongs. The last year's work has left its mark on the station. Several very convenient farm-buildings and other premises have been added since our last visit, and a little group of Mr. Jackson's Amaswazi people are helping him in his work, and are under his

instructions. He has one married man on his station, a Zulu, an intelligent and worthy man, who has already built himself a small house, and is making bricks with which to erect a better. He seems very anxious to do what he can to help Mr. Jackson in his Mission work, taking occasionally a service on Sunday, and generally exercising a good influence over the others. I trust to see this man one day a native minister. The lad Philip who went up from here goes on well, and steadily as ever. I am sure his influence is good also amongst the lads. He was confirmed and became a communicant here; and I understand he gathers the lads together in their hut early in the morning, and has daily prayer with them. He has something, I hope, within him, which is calculated to do more good amongst these people than gifts of intellect. Gifts of intellect are common gifts amongst these East African races; not so, purity and holiness of life. We cannot, I think, be better situated than we are for reaching the Amaswazi people. I have, I believe, told you before that we are not allowed to settle in the Amaswazi country itself, but are in many respects better situated as we are, being just outside, and upon land of our own, in which those who wish to do so are able without let or hindrance to come to us for work and instruction.

Mr. Jackson has one very nice, sharp lad, Umciteka by name: his father periodically descends upon the station and says he must go back home. On these occasions the boy gets out of his way, and the father, after storming away for what he deems to be a befittingly long time to show his disapprobation of his son's adherence to us, goes away again. There is no doubt about our having this lad eventually without molestation; and perhaps in his heart the father does not much object to the prospect, but these people always think it well to enter a protest, more or less strong, before yielding, it may be lest they should be deemed by their relations and friends too friendly to the Missionaries. Mr. Jackson is a great gardener, and has laid out the ground round his house with much taste; at present there is little appearance of a garden, but all is ready for the first summer rains to show where the young trees and hedges are. We have chosen the site for his church, which will be of stone, and I have engaged a man to execute the work. There is much good building-stone within about five miles of the station, and stone which will require but little working. Until we can get into the country, which I am sure will be before many years have passed (for Mr.



Jackson's influence, I was pleased to find, is already being widely felt in the district), I shall endeavour to get other stations round the edges of the kingdom. This we can do, I think, by buying borderlands in the Transvaal, which are generally sold cheaply, because settlers do not like to be too near the natives, whereas for our work that increases the value of such lands in our eyes. I am already in treaty for one block of ground about sixty miles from Mr. Jackson's station, and westward of the Amaswazi country, whereas he lies to the south. If I can get this, another in the north, and a third in the east, we shall have surrounded the country as it were. I hope to go into this matter further next year.

I had the pleasure of seeing Uludonga, the Boy-King of the Amaswazi; he was at the Royal Kraal of Udidini, about a two days' ride from our station. This Kraal is grandly situated beneath a reef of lofty and exceedingly grand and rugged rocks, higher and rougher far than those which plunge into Wastwater in our own English Lake District, and are called, if I remember rightly, the Skrees. In the precipice above the kraal is a large cave, large enough to hold all the inhabitants of Udidini and fifty head of cattle besides, I hear. There are many such caves in Amaswazi-land, which in the days of warfare, when Chaka, Dinganu, Panda, and Amaswazi spent their days in fighting, were much used as places of refuge. We also saw the Queen-mother, Umswazi's favourite wife and the boy's mother. She is a shrewd, intelligent-looking woman. We stayed one night also with the little King's uncle, Umdwandwe, the most powerful man in the country. He received us with much hospitality and outward courtesies, but has a bad reputation for treachery. Wherever we went we spoke of the Station, and told lads to come to work there. I hope for some additions to our numbers from this. Frequent visits into the country are *most important*; we cannot hope for any degree of marked success without them. Had I time I would go with Mrs. Wilkinson and the waggon, and stay some weeks in the country, moving about and making friends; but it is a journey of 280 miles from here before we reach the edge of the kingdom even, and I really have not the time, not yet at all events. I confess that my heart is more with the Amaswazi than the Zulus; may be it is because I feel it to be more a work of my own beginning,—anyhow it is a more virgin soil for Mission work than Zululand, and there is something exceedingly interesting in knowing that, as you speak, it is to ears that have probably heard no such words before.



I have told you, I think, in a former letter, that it has long been my wish to do something for the Amatonga people, who live under their own King and in a distinct kingdom of their own, to the northward, bounded on the east by the Indian Ocean, on the west by the Bombo mountain-range, which is itself separated from Amaswazi-land by an uninhabited bushy flat, abounding in game; to the north of Amatonga-land is probably an uninhabited tract of country for a certain distance, and southward lies North Zululand. It is a long, low, hot, unhealthy basin, little known, on account of the deadly nature of its climate, to white men, some few of whom do from time to time make rapid excursions into the country in search of elephant ivory, and invariably come out, if they come out at all, having suffered severely from fever. The great advantage to us of this Bombo range is, that it is both rich for cultivation and perfectly healthy, well wooded and well watered, and looks down over the entire Amatonga country, away, far away, to the sea, which lies at a distance of a four days' journey from the foot of the mountain. It has long been my wish to explore this range, and see for myself how far it could be used for the purpose of Mission stations. We were four days reaching it from the Amaswazi Station. The first two days of our journey lay through the mountainous districts of the Amaswazi country; on the evening of the third day we reached the edge of the low, hot, bushy, waterless flat,<sup>1</sup> infested by the tse-tse fly, and there consequently we had to leave our horses, though, from what I have seen, I should never fear to get through with a horse, either at night, or on a cloudy day when the fly does not bite. The rest of our journey, consisting of one day, was accomplished on foot, and at night, taking advantage of a pale moon to get across under her light rather than under that of the sun. Our guide did not like this night journeying, and objected strongly, both going and returning, to such a proceeding, which, he said, none but a white man would think of. He brought forward the strongest arguments of prowling lions, crouching leopards up amongst the branches, buffaloes sleeping on or near the pathway, &c.; but when he saw we made rather more fun than he liked of it, he called for a spear as big as a great roach, and putting it with a handful of others, we started off. We got through in nine hours' good walking, staying to rest a few hours at the only

<sup>1</sup> We saw here the first *knob-nosed* native, so called on account of the women cutting their noses down in regular knobs; it is said to be a disfigurement to prevent falling into the hands of the Portuguese.

kraal on the flat, situated on a slight rise, but without cattle, owing again to the fly.<sup>1</sup> About four the next afternoon we reached the foot of the range, the long, low blue line of which we saw growing up higher and higher and clearer and clearer before us for so many hours, as a high coast-line grows up out of the sea to an approaching ship. The point at which we struck the range is perhaps almost its lowest, and a waggon can be got up to the top. A chief, Josana by name, owns this portion. We found him and his people in full hunting costume, singing a hunting-song, and waving their tall, slender poles, surmounted with feathers, over the body of a newly-slain zebra. The flat, as I have said, abounds in wild animals; we saw more than once traces of elephants and buffalo, and saw also some fine elands and antelopes, and a new kind of gnu or wilderbeest. I had never eaten zebra before: it is not bad, if you can persuade yourself that it is not zebra; but since the natives always stretch out the skin of the animals they kill in a very prominent part of the kraal, and the skin of the zebra is somewhat pronounced in pattern, I could not altogether get out of the way of remembering what I was eating for the day or two I was there. We could not get land here, as I had wished to do. Josana is under the Amaswazi, and they would not, I feel convinced, allow us to build there; a little further south, and in perhaps a still better situation for reaching the Amatonga people, being more central upon the range, we shall, I am almost sure, succeed in our object. The chief there is named Umtyelekwana, a greater chief than Josana, and independent, friendly to the English, and willing to sell land. He is close to that point in the Bombo where the fine river Usutu pierces the range, and up which to within half a day's journey cargo boats can be got from Delagoa Bay. This is a *great* advantage to us, for two reasons, one is that at this point the mountain is so precipitous on its western face that we cannot get a waggon up without taking it to pieces and carrying it up in sections, while goods obtained by land from the west are exorbitantly dear, owing to the immense distance of transport; by the river, on the contrary, from the Portuguese settlement on the coast, they are reasonable. I trust this work will be opened by Mr. Carlson as soon as the dry season of 1874 begins. I shall watch it with intense interest. Again our Church will be first in the field, and we ought to be thankful that the way seems so open to us.

<sup>1</sup> Here the houses begin to change in style; a small verandah runs round the circular hut, which has low walls, and is quite unlike the Zulu huts in build.

I had heard from Bishop Webb before leaving Zululand that he was pressed in his Transvaal work, not being able properly to work it with the Free State, his own diocese, on his hands, increased as that work now is by the Diamond Field population. I therefore promised when up northwards to strike westward, and do what I could to help him. I started with Mrs. Wilkinson in a Cape cart from the Amaswazi Station, hoping to reach Pretoria, the capital, in about a week by way of the lakes on the summit of the Drakensberg range; owing, however, to one of our horses dying and three others straying at night, we were obliged to return to the station after losing a week and hearing nothing more of our horses, although they have since been found. We would not, however, give up the undertaking altogether; we had yet two horses left, and leaving the Cape cart and getting into our saddles, we tried the southern route by the Pongolo River and Wakerstrom, and succeeded in reaching Pretoria on the ninth day after leaving the Amaswazi Station, crossing the Vaal River on the fifth day, on which, lower down, the diamonds are found, and seeing on the vast plains we passed over daily from sunrise to sunset such herds of thousands upon thousands, and ten thousands upon tens of thousands, of springbok, blesbok, zebra, gnu, &c., as I never expect to see again. Now and then, when making an early morning start, we saw, as the mists lifted, the whole plains around us as far as the eye could reach, for fifty miles or so, one moving black mass of game. For two days we passed through swarms of locusts, which are doing great injury this year to the early grass and rising crops; in places the ground was brown with them, and as we rode along they filled the air thickly, like passing flakes in a snow-storm. The natives boil and eat them. I tasted some, and found them not objectionable until the time came for swallowing them, when they were unpleasantly rough to the throat, like an untrimmed shrimp.

Everywhere I found the greatest possible spiritual need in the Transvaal. I cannot make a formal appeal to you in aid of this vast country, which is larger than France, and rapidly increasing and growing up into new settlements and infant townships, because at present all such formal applications must come through Bishop Webb. I only hold a commission from him to act episcopally and pastorally for him at my discretion. But when I tell you that in all this great country, rapidly filling up with our own countrymen, who are drawn there just now in greater numbers than formerly, on account of the gold-fields of Marabastadt and Leydenburg in the



north, there are but three priests, you will, I am sure, see that we have no time to lose here. Pretoria, the capital, is rapidly increasing. There is a deacon<sup>1</sup> there using a schoolroom of very mean proportions as a church; the smallest English agricultural hamlet would not own it as their place of church worship. In Potcherfstrom, a still larger town in the south, there is a priest; but the church is too small. At Zeerust, there is a priest, and the people are trying to raise funds for a church. This is all we are doing, and yet there are the important and rising townships and settlements of Wakerstrom, Heidelberg, Rustenburg, Nazareth, Leydenburg, Esterling, with the gold-fields of Marabastadt and Leydenburg; in all these places we have nothing whatever going on, and yet, strange to say, everywhere I found the ministrations of the Church of England inquired for, everywhere they would be welcomed; and for this reason,—the Transvaal and its settlements are of such recent date that no religious body is before us in the field; the way is open to us *now*, and we are invited to come in. Should we respond to the invitation, I believe that a few years would see our Church established everywhere as the Church of the country; if neglected, I cannot measure the disastrous effects of the neglect. Not a school<sup>2</sup> have we established (save one, I believe, by the clergyman at Potcherfstrom), and yet everywhere the colonists are inquiring what they are to do with their children. At Heidelberg, the leading inhabitant and founder of the place said he should heartily welcome our Church, and he would be supported by many others. Here I found a Wesleyan preacher visiting the town for the first time, he promises to give them a service every six weeks. I was told here that the native servants of the town were utterly neglected, and were consequently immoral and drunken. When the President was last here he spoke of this, and land was set apart for the purpose, if a Missionary could be found. Near Rustenburg a good farmer gathers some forty together and reads the Church service. At Esterling a good layman begged me to come up and help him; he has been trying to raise funds for a church, and has invited a member of the Berlin Missionary Society to come to take charge of the natives. He is setting up a quartz-gold crushing-machine, as Esterling lies on the gold reef which runs through the North Transvaal. Near Nazareth I was twice asked

<sup>1</sup> Mr. Sharley, in priest's orders, is now at Pretoria; Mr. Sadler a priest at Marico.

<sup>2</sup> A good school is to be established by Mr. Sharley at Pretoria immediately.



what I could do. Once, at a knot of three farms, I was asked to hold service, and at its conclusion was told that the three families had never heard a service since they came to the Transvaal. Some of our fellow-countrymen attend Dutch ministrations, many pass over the Sunday simply as a day on which it is not decent to work, and which is consequently but an irksome day.

Everyone with any colonial experience knows that a young colony cannot take care of itself in spiritual matters; it is a struggle merely to live. The Church at home must lend its help; or such colonists fall lower than the heathen amongst whom they dwell.

What it seems to me we need, and need at once, is 20,000*l.*; 10,000*l.* of this should form the Bishopric Endowment Fund, and the other 10,000*l.* a Clergy Endowment Fund. Six good men should be at our disposal, an archdeacon and two men for the south, and the same for the north; and these must move about upon the Wesleyan system of itineration, if we are to keep Church-people together and get schools and churches built. The people are everywhere willing to help, and, with this sum as a start, we could raise sufficient by local effort to supplement this clergy fund, and by help from other Societies for building of churches, schools, and parsonages, the Church might be fairly founded. A good school we need at Pretoria, which would be the High-school of the Diocese; the master should be in orders, and would assist the Bishop, in pastoral and Sunday work in the capital, when absent on his journeys. Other schools in other townships might be set on foot by Transvaal Government grants.

This is what it seems to me we must do, and do at once; and remember, I have said nothing as yet about heathen work,—tribes composing the population, which extends up to the Zambesi itself. How can I speak of this till we have supplied the needs of our own countrymen, who cannot be expected to be, by their own lives, epistles of commendation to the heathen, if we leave them unsought and uncared for?

I am aware that I cannot formally appeal to the Society in this matter, but I beg that, for the sake of this portion of our Lord's kingdom, which I do deem to be in the most critical position possible, we may gain the help we require.

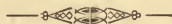
I have at my own private cost bought a house in Pretoria. I have promised to reside there some months in each year, that I may help Bishop Webb; if I can carry this on, I will, so long as I have health

and strength ; but should help from home such as I have suggested fail, I do not see the end of the consequences which must ensue to our Church, our countrymen, and the heathen. I could not but make this promise of residing amongst the inhabitants of the Transvaal as long in each year as I could well spare, so repeatedly was I requested on all sides to do so. The bitter retort with which my refusals at first were met was always this, "Why should the Zulus have a Bishop and clergy, and we be so entirely neglected?" I felt it to be unanswerable, and I will go therefore and do my best by moving about into all new townships, districts, and settlements, to keep the ground open for us as far as I possibly can. In the last letter I ever received from our late Metropolitan he spoke of this Transvaal work ; he always looked before many others around him, and saw growing needs which others were content to overlook, and I know that this work was much in his heart. My journeyings have been throughout of a most interesting character. Everywhere I see the greatest opportunities for us, if we only rise up and do our work as we ought. Never before did I see such bright promise in the future as now, and never had I more reason for gratitude and happiness in my work.

Here, we have finished our College Chapel—the Church of the place—and exceedingly nice and church-like it is. At Empandhleni, thirty miles from here, William Heber's house is progressing. I hope to ordain him deacon at Christmas with Martyn, who will stay here with me and help in school and Sunday-work, &c.

I shall await with much anxiety your answer to my appeal.

THOMAS EDWARD, *Bishop of Zululand.*



## NEGLECTED ENGLISH SETTLERS.

BY THE BISHOP OF BLOEMFONTEIN.

BLOEMFONTEIN, *Nov. 6, 1873.*

I HAVE great pleasure in forwarding Bishop Wilkinson's letter,<sup>1</sup> after a few corrections which do not interfere with the tenor of it, and with my cordial assent. He abundantly confirms the strong terms in which I have already spoken of the claims of the Transvaal upon the attention and devotion of the Church. I am most thankful and rejoiced at the prospect of his being able to reside for a season

<sup>1</sup> See p. 33.

in each year at Pretoria, to which town also Mr. Sharley is now on his way after some stay in Bloemfontein. With Bishop Wilkinson to assist me in the charge of the Transvaal as Coadjutor-Bishop, I have every hope that all needful episcopal supervision and ministrations which will be required for some few years to come, will be fully supplied. What we greatly desire, however, as indispensable for efficient work and for taking advantage of good openings and opportunities presented for Church progress, is (1) a Mission Fund for the Transvaal, and (2) Clergy to visit the different localities, and more especially a devoted and prudent *Priest for the new gold-fields*. A large number of people are now trekking up from the Diamond Fields to the gold districts in the Transvaal, and I expect that very shortly a large population will be congregated there. With such a Mission Fund, and a staff of two or three more clergy, who might receive grants in aid from it, the present necessities of the Transvaal, it seems to me, can be fairly met. I should deprecate an appeal for the constitution and endowment of a new See there before this has been endowed and strengthened; it would be fatal to real and sound development of Church work to leave this weak and struggling when it is just advancing from a very peculiar and trying position. It is as much as ever we can do, or are likely to be able to do for a long time to come, to keep our local centres of Church work in the various districts in healthy activity, dependent as they are upon the efforts of the congregations, and receiving very little indeed by way of grants in aid from Mission funds through the Finance Board.

We require an endowment for the See, and some clergy Sustentation Fund, from which grants in aid might be provided. And as far as the Transvaal is concerned, some fund for furnishing grants in aid for clergy and Mission works should be established first, and placed in the hands of myself and Bishop Wilkinson, in the administration of which we shall be assisted by a local Finance Board, which is already partially and provisionally established.

You know that we are now directing our thoughts, more especially in this diocese, to the providing and establishing of good central Schools, both for girls and boys. The more I see of the prospects of Church and Mission work in such a country as this, where there is a growing European population, born here, and mingling with and bordering upon a numerous native and coloured race, and largely influencing them one way or another, the more thoroughly I am convinced of the wisdom and duty of training the sons and daughters of



our own Christian people first of all in sound and healthy principles of thought and judgment. And with immediate reference to the necessities and progress of our own Church body, one great work, with which we must seriously grapple, if we are to build upon secure and permanent foundations, is that of training (1) a ministry from the midst of elements here to be found, and (2) an intelligent laity who know what the Church of God is, and why they belong to it. Otherwise we shall never remove the coldness, and indifference, and materialism of a society which has little of spiritual taste or desire, and still less of spiritual energy and self-devotion. We expect to welcome here after Christmas the Rev. Douglas McKenzie, nephew of the Bishop of Grahamstown, who took mathematical honours at Cambridge, to fill the position of the Master of our Grammar School, or, as it is to be called as soon as we can suitably enlarge it, our "Diocesan College."

We greatly need funds for the erection of buildings in which we can receive boarders. At present our school-buildings consist of one large room.

I had a very pleasant visit to the Diamond Fields lately, when I ordained to the priesthood two Deacons of the diocese, in the large brick church of St. Cyprian's, now erected at Kimberley, or the "New Ruth." We had a most impressive service, the Bishop of Grahamstown, who met me there, preaching the ordination sermon.

What struck him most in the presence of our work there, which is indeed most hopeful, is the fact that we have no clergyman ministering specially to the thousands of natives—heathens and others—who are assembled there. This, as you are aware, has long been weighing on my mind.

There is considerable depression at the Fields just now, in consequence of the low price of diamonds.

ALAN B. BLOEMFONTEIN.



## A MISSION TO THE ZULUS IN ITS EARLY STAGE.

LETTERS FROM THE REV. JOEL JACKSON, MISSIONARY TO THE  
AMASWAZI.

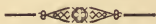
June 30, 1873.

I HAVE to do all kinds of work, and sometimes must appear more like a farmer than a Missionary. We have now been living on this place six months, and this time has been occupied in

ploughing, digging, brickmaking, building and woodcutting. To begin a station is always hard work, the more so because when one commences one has most work and fewest helpers. A little more than a year ago I had but one boy, and little prospect of obtaining more ; now I have quite as many as I can find work for, and as they improve there will be less need for myself to spend so much time in manual labour, and I may then devote more time to teaching and preaching.

At present there are several catechumens, and we have manual labour in the morning, and school in the afternoon. The real Amaswazi have not yet shown any desire to learn ; I have least hope of those who have been for some time amongst white people. A person of importance from the Amaswazi called upon me to-day, and I again asked him what the chiefs think about having Missionaries in their country ? His answer was, " They are afraid that Missionaries might steal their people. ' They like to have Missionaries near them, but not to live amongst them. " It is not Missionaries alone that they fear, but all white people. Many white men have tried lately to buy land from the Amaswazi ; but their answer is always the same—a firm refusal to sell. Our great want at present is land where natives can be settled near us, and be at liberty to become Christians whenever they may desire to do so. The most flourishing station I have heard of is not in a native tribe, but here in the Transvaal. The Missionary settled with only a few boys, and had land where he could settle any others that might desire to join him, and at present he has a very large and flourishing station.

JOEL JACKSON. ;



*September 30, 1873.*

I REGRET not having been able to give more of my time and attention to teaching and preaching than I have done for some time past ; but as our work advances, and our necessary buildings are completed, I shall have less manual labour, and hope eventually to give myself entirely to spreading the Gospel. I also expect a helper to join me before long. A man ought not to be left alone on a station like this, where he is isolated. There should at least be two, and more if possible.

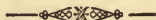
The two most important events I have to note are a visit from our Bishop, who spent nearly two months in these parts, and the baptism of our first Swazi boy. He is a nice little fellow, almost eleven years

old, and was baptized as an infant, the Bishop, myself, and Mrs. Wilkinson being sponsors. Our congregation, like our church, was small; but the service was very hearty, and altogether it was a most cheerful day.

I have a very steady and industrious native, named Titus, on the station, whom I hope to make good use of as catechist before long. He is married, has one child, and is just now building for himself a good brick house. He sometimes preaches and has service in my absence. In a few days I must start for Zululand; where I shall be absent for about a month; and it is a great satisfaction to me to have such a person to leave on the station. His influence amongst the natives is good, and he can quickly silence objectors, being not only good in argument, but a tremendous talker—a trait which often tells well amongst these people.

Our great want still is land. It is expected by some persons that a town will be formed not far from our station, and that a native location will be granted near to the town. The Leydenburg Gold-fields, only four days on horseback from here, are bringing people into the country, and grand railway and road schemes are talked of. This country is doubtless rich in minerals, and has a very healthy climate.

JOEL JACKSON.



## NEED OF ANGLO-COLONIAL CLERGY IN SOUTH AFRICA:

LETTER FROM THE BISHOP OF GRAHAMSTOWN.

GRAHAMSTOWN, Nov. 19, 1873.

IN reply to your circular of August, 1873, I write to express my earnest hope that the aid of the S.P.G. will neither be withdrawn nor diminished at present from this diocese. I quite acquiesce in the propriety of gradually withdrawing assistance from those parishes and Missions in which the ministration of the Word and Sacraments has been supported, more or less, by the Society for a long period, and of transferring the efforts to new and promising fields.

We are endeavouring to carry out that principle in our diocese by withdrawing the S.P.G. allowance from those towns and villages which are now strong enough and old enough to stand alone. But there are other places where the churches would be rapidly closed in succession if external aid were not afforded to them. If our Govern-



ment grants are withdrawn, as is now imminently threatened by the introduction of a Bill of "Voluntaryism" in our Colonial Parliament, it will be impossible, I fear, even with the aid of the S.P.G. grant, to prevent the above-named catastrophe. We have now about ten towns, the seats of magistracy and the residences of an English population, in which we are unable for lack of men and means to keep up the ministrations of the English Church, and our English people are mainly dependent on the good offices of the Dutch ministers, and occasionally of a Wesleyan preacher, for the few religious services which they enjoy. In a late Visitation through the northern and western parts of the diocese, I have been enabled to make provision for a supply of some of these wants.

But I feel, in the face of all this, that our great and crying want is the means of calling out and training for the ministry some of our colonial youths, or even elders.

I fear the Kafirs have the prospect of an indigenous ministry among them, even before our European population.

As to inviting feeble and uneducated men out from England, I feel it to be much better to put up with what materials I can find here for catechists and readers. Their mistakes will be fewer, less fatal, and less expensive.

I have never ceased to deplore that a South African Theological College was not the one object aimed at, as a memorial of our late Metropolitan. It was the one want which he himself began to feel most severely before his death, and which he expressed to me. And this in spite of his magnetic powers and widely extended English influence, whereby he drew men from England in numbers that no other South African Bishop can hope to do.

It is high time that we ceased to be an exotic Church; but with the wonderful opening for self-maintenance for all lads above fifteen, it is no great wonder that parents in general do not wish to see their sons waiting till they are twenty-three before they can earn a livelihood.

It is perhaps of little use pouring out these grievances and speculations in your ear, but as self-support and self-reliance is the theme of your circular, I cannot help saying, that if our grant is to be at some future time diminished, a small salary provided for a Theological Tutor would be a very beneficial way of commuting it.

I have two or three young men now in my eye, who express a wish to be clergymen. I can but tell them to go on in their work,

store, or shop, and get what Theological help they can from the clergyman that is nearest to them. If I had a recognized Theological Tutor to whom they might go, and in residence with whom, or near whom, they might "trot their terms," as the outlying students of Trinity College Dublin do, or used to do when I lived in Lancashire, I think it might be very beneficial for the diocese, and, if for this, for other dioceses also. The very fact of a man having an appointment as Theological Tutor, even with a small salary, and some other light work, would call the attention of some parents and some young men.

N. J. GRAHAMSTOWN.

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## TOUR IN THE AHMEDNUGGUR DISTRICT.

BY THE BISHOP OF BOMBAY.

NASSICK, Dec. 13, 1873.

I HAVE for some weeks been intending to tell you of a tour which I made in the Ahmednuggur district during the latter part of October, in company with the Rev. T. Williams. Our tour was in the country eastward of Ahmednuggur, and one object was the confirmation of those who had been baptized by the Rev. Mr. Williams about the beginning of the year. I confirmed upwards of seventy natives, and the result of my visit will, I hope, be to give some impetus to the work.

I have also made arrangements which will give order and form to the work which is going on, and at the same time, I hope, create a condition of things out of which native Christian communities may, with God's blessing, rapidly grow, and that in a manner which seems to me healthier and more full of promise than what I have seen in any other quarter. To a certain extent this is owing to the work of Natives labouring by themselves, and in a way which is best described by the term indigenous. What I mean will be best understood if I enter into some details.

At Toka, then—a small town, forty miles from Nuggur, and on the river which separates British territory from the territory of the Nizam—there is an oldish man, named Krishnaju. He is a Mahar—one of that low caste who dwell on the outskirts of the towns and villages, separate from the people of recognized caste, and treated as an altogether inferior race. It is among these Mahars chiefly, and in the Nuggur district all but wholly, that conversions

have taken place. This Krishnaju was converted by Dr. Murray Mitchell when he was at Poona, and since then has been connected with the C.M.S., and (perhaps) with the Americans for a time, and for many years has been living without definite work or support from anyone. He is very illiterate, and reads imperfectly; but he has good sense, and also, as I am disposed to think, a power of drawing other ignorant people of his own class to faith in CHRIST.

Well; this man came to me some three years ago, and said that he had several persons—about twenty—at work on the railroad near Nassick, who were willing to become Christians, and that he wished to bring them to an S.P.G. Mission. As they were so near Nassick I said that he must take them to the Mission there. He did this, not very willingly. They remained for instruction, and most, if not all, were baptized by Mr. Price (of the C.M.S.) at Nassick. Afterwards the question arose what was to be done with Krishnaju. He wished to be allowed to work in his own tract of country for S.P.G. We had then no Mission at Ahmednuggur, and we declined to engage him. But when Williams went to Nuggur in January last and visited Toka, he found several persons (Mahars), not well instructed, but knowing that JESUS is the Son of GOD, and apparently sincere in desiring to become Christians. He baptized very soon, there and elsewhere, upwards of fifty persons, and at least half of these were brought by Krishnaju, who had been working quite by himself, and in spite of the reverse of encouragement. All these persons I confirmed, and the opinion which I formed after spending two days among them was, that with due care, instruction, and oversight, these people might be raised into true though rude and simple Christians. Now this is Krishnaju's own work. The Americans have never, I believe, been at the place, certainly have had no share whatever in what is being done there. Krishnaju's son is a respectable man, of more education than his father. We have made him schoolmaster, and I advised Williams to take him for a month or two to Nuggur, that he might learn how to use the Prayer-book, and that in other ways he might gain improvement. Krishnaju has now a tract of country placed under him, and an allowance of 20 rupees a month; five of these are for travelling allowance, which in his case is an absolute necessity, as he is very lame.

In another district the same sort of work has been going on, but under a Mahar of more education formerly employed by the Americans, but connected with S.P.G. for some years, and now



itinerating in villages which the Americans have practically abandoned, their work being now carried on with diminished funds, and I think also with less vigour than formerly.

Altogether now, away from Nuggur itself, we have three districts, each with its itinerating catechist, and visited once a month by Williams when heat or rain does not prevent travelling. The third catechist is a Brahmin, educated for nearly two years at Bishop's College, Calcutta, Janaky by name.

H. A. BOMBAY.



### NEW MISSION OF BANDA.

BANDA, *July 25, 1873.*

IT was with no slight pang that I turned my back on Cawnpore, where I had worked for more than ten of the best years of life, upon its old friends among the Christians, who had been baptized by my own hand, or prepared for Confirmation, or trained and taught; and upon the Babus and young men of the schools, with whom one had read the Holy Scriptures almost daily and considered "whether these things be so or not," and who, if not yet bold enough to confess Christ before their friends, know and are sure that He is their only Saviour and Lord, and pray daily to Him. But the Bundelkhand Mission was, in part at least, my own proposal, and I could not hesitate, when called upon, to undertake, with whatever reluctance (and it was great), that to which I had urged others; my preaching-tour of last year convincing me also that there was here an opening of rare promise for the spread of the Gospel.

This country has really made "by the tongue of its condition," to use an Urdu phrase, its own appeal for a Mission to be sent to it. It was remarkable as the only province that had no Mission whatever among its two-and-a-half million inhabitants, its five Government districts (counties), its two cities of some 30,000 inhabitants each, its large and deeply interesting native states, and four cantonments of Queen's troops. It is a deep reproach to the Church of England to have omitted hitherto all efforts for its conversion. It is somewhat out of the way, being off the main line of communication between Bengal and Delhi; but on this very account it is a more congenial field for Missionary work; for the simple and manly Bundelas have seen fewer European soldiers and ill-living Christians than the people across the Jamuna in the Doab, and for the English and their religion they entertain little but a blind respect.

The main work of the Mission for some time to come will be preaching far and near; making known to them in their homes by visits to them, and in the public bazaars, the message we bring; also Who, and of what character, is the Master whom the English and other nations of the West and of the East worship. Banda, my

head-quarters, has a good school directly under Government, and I see little necessity for the Mission establishing anything more than a vernacular school here, to which an Orphan school may also be attached. I have been asked by Sir William Muir and by some native gentlemen to open a school; but I am jealous of its absorbing too much of my time, as a school always has a tendency to do. I want to be free both for five months' preaching in the towns and villages in the cold season, and for paying and receiving visits, and I hope also for reading with many, during the rest of the year. My plan is that hereafter, when the purpose of the Mission has become known and is better understood, and its novelty has died away, that a school should be opened to enforce, "line upon line and precept upon precept" upon the rising generation, that Gospel to the report of which their fathers may have turned a deaf ear.

These are the hot months, and the actual work done of which I have to report is such as has been possible in them with the thermometer ranging about 100°. And first of the Christians. There were only two Hindustani Christians with their two children on my arrival here. For them and some few hearers who came, I had a Friday evening service. There are also Madras native Christians speaking Tamil, but knowing more or less English; they belong to the 15th Madras Native Infantry Regiment quartered here; thirteen of the men are Churchmen, twenty-five are Romanists. The former attend the English Sunday services, and on Wednesday evenings I have had a Bible Class, open to all, to which three or four women have also come. Two Bengali Christian families also attend the English services. For the children of all alike I have had a small Sunday school. Besides the two Hindustani professed Christians of whom I spoke above, there are others who should have come to me:—a family of four, the father an East Indian, deceased, leaving his three daughters and a son to the care of their mother, still a Muhammadan; they are all grown up now, and are I am afraid confirmed apostates; more, certainly, from the neglect of the Church, none of whose ministers ever came to warn them, than from their own fault. One of the daughters is married to a Mussulman, and the son shows all the bitter bigotry of that sect. Two others were in the police; one I failed altogether to see, he was away in the country on duty, and has since taken his pension and gone to his home in Audh; the other, of the lowest, the sweeper caste, has been twice to see me, but will not come to the services; he denies indeed that he was ever baptized; so far warnings and persuasions have failed to influence him, but I am not altogether without hope of a change in his case. That little number of Hindustani has been swelled by the return of a widow woman to her home here, and by the arrival of my catechist, who followed me from Cawnpore, with his family. We now—adding an orphan girl baptized by me when here in December, and kindly supported by the good friends to the Mission, the Magistrate, Mr. Thornhill and his wife—number in all ten Hindustani Christians and one catechumen. The catechist was a

Muhammadan Maulavi of some learning ; he joined our Church from the American Methodists, and, so far as I yet know him, is an excellent and superior man.

Of the work *among the heathen* : preaching in the bazaars has been regular on nearly every evening of the week, chiefly with the help first of all of the Christian, whom I find here, a Babu employed by Mr. Thornhill to teach his servants, distribute Bibles and preach. He is well-known and a good deal respected in the town ; but since the Maulavi arrived he has taken the greater share of the preaching. I go with them every now and then, and when present always speak ; but I have thrown the burden of this work upon them, both because they can do it with more power than a foreigner, and because the evening is the time when I find the native gentlemen at leisure in their homes. This is just as much preaching as the formal standing up in the bazaar to address a crowd ; for these men, though well-informed in their own subjects, are really quite ignorant of CHRIST, and natives of position never condescend to listen to the bazaar preacher ; it is moreover obvious, that if they be passed over in these, the early days of the Mission, out of preference, as it might seem for the common people, a prejudice will be created against the Gospel that may prove invincible. I have had several very interesting, and in all cases perfectly friendly, arguments and conversations with them. Some of late have been coming several times to see me ; there are fewer interruptions, and they are more outspoken at my house than their own, and I lay out my mornings to receive visits from them. My wife from the first has tried to get into the zenanas, but hitherto entirely without success. I have been much surprised at this in the case of the Bengalis, who, though none of them advanced Brahmos, are yet most of them fairly liberal ; but the explanation has just been given through the confession of one of their number. One of the first to whom I spoke on the subject was the man who is *facile princeps* among them in character, attainments, and position ; he called upon me of his own accord when I was here before, and welcomed me warmly on my coming to live here. He is a man of striking appearance, and still more remarkable mind ; an enthusiast in his way, and the stuff of which the leaders of religious movements are made. He professes to be a Brahmo, but in his own sense ; he despises those of Calcutta, and thinks he has found, by his own study, the true Vedic and Brahmic doctrine. His confidence in himself and his beliefs is perfect, he went once to Banaras and held disputations with the Pandits, in which he declares he came off victorious, and in all our discussions has expressed himself with such zeal and spirit that he seemed bent upon making a convert of me ! He professes to have made one disciple, one only, a poor unlettered Hindustani ; he was at one time so hard upon his countrymen with reproaches for their degeneracy in faith and practice that they complained of him to the magistrate ; he has succeeded in frightening all into abstinence from flesh and fish, by threats of excommunication following.



Well, ignorant of much of this and of his complete character when I spoke to him about it, he fenced with my request to allow my wife to visit his zenana, and carried what I had said to one of the most bigoted of the Bangalis, also a man of position among them, and these two by their joint influence have prevented any of them opening the door of their zenanas. One man seems uneasy at the restraint put upon him, and anxious to have his family taught. He hopes to get another to join him.

The Muhammadan element is strong in Banda, owing to the influence of the Nawabs who formerly held court here; but it is a very ignorant and superficial advocacy of Islam that prevails. The Nawabi has also left behind it a good deal of poverty and vice; opium eating—or rather drinking, for it is the distillations of the drug that are popular—is fearfully common. Poverty has pressed very heavily indeed on the town and district recently; the last season's, the spring, crops failed from want of the usual Christmas showers; the price of food rose very high, and up to the last fortnight steadily increased, when the parched and impoverished land was blessed with a plenteous downpour of refreshing rain. I have been feeding every Sunday a large number of poor people seated on a plain opposite my house; at first they numbered some eighty, but have increased to more than two hundred. The scene has been very striking, and now that there is "much grass in the place," recalls one of old; I have also been reminded that Henry Martyn and Mr. Haycock, at my old Mission of Cawnpore, were led by seeing the abject poverty and misery of the people to a like distribution of alms. But among so many, it is impossible to prevent some of the idle and worthless from receiving that which belongs only to the truly destitute, however diligent our efforts may be to exclude such; I am therefore trying to have established here an infirmary or almshouse, where the deserted blind and lame and halt may find shelter and support.

Of resolute inquirers into Christianity, besides my visitors, I number two, both living a few miles out of the city in separate villages, and both first met by me in my tour. I have already mentioned the catechumen; he is of the city, poor and of humble station, but learnt Hindi well in a Government School, and some Urdu, and is a nice young man and anxious to learn. His mind is quite made up, and only family difficulties, of the usual character—the will and parents—hinder, not for long, I hope.

This Mission is the first new venture of faith, as far as I know, in the Society's Missions in this diocese following the day of Intercession, and we hope for it, through the mercy of the Lord of the harvest, a blessing from the prayers of that day, and a continued interest in the supplications of the Church.

JOHN R. HILL.

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## THE GOSPEL IN SINGAPORE.

*(An extract from the Missionary's last Report.)*

I AM happy to be able to speak with thankfulness of the increasing interest taken by the heathen Chinese in attending our services. Several inquirers have come forward, and placed themselves under instruction. Two from our class of catechumens were, after a searching examination and some probation, received into the Church by Baptism. Both Tong Bi and Kin Nen can read and write Chinese well, and were therefore able to arrive at a knowledge of the truth, not only from the instruction they received from us, but from the prayerful reading of the Scriptures for themselves. I have every reason to believe them sincere, and the result of their final examination showed a more than ordinary acquaintance with the Word of God. Kin Nen will leave this in a day or two for China, in all probability never to return to us, and will no doubt endeavour to spread a knowledge of the Gospel amongst his own relatives and friends. Although numerically our converts are always varying, owing to constant change of residence, still the influence of the Mission for good is thereby extended, as those who leave us do so with the promise of working as evangelists, to the best of their power, amongst their countrymen. The total number of Baptisms during the quarter has been three—two adults and one infant; besides these, the Bishop of Labuan baptized three Chinese girls, pupils in the School for the Promotion of Chinese Female Education, superintended by Miss Cooke. On the return of the Bishop from Penang, he held a Confirmation, when three candidates from amongst our people were presented—a Malay woman and two Chinese adults.

W. H. GOMES.

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## CHINESE, MELANESIANS, AND EUROPEANS IN NORTH QUEENSLAND.

TOWNSVILLE, *July 1, 1873.*

I DESIRE to draw the attention of the Society to the large number of Chinese at present dwelling on the gold-fields. A source of evil morally and physically, they hinder the progress of God's Word, and draw into a life of sin many of the young females. A noble field of work is open among these men, who now die in ignorance of God's redeeming love.

I am endeavouring, as far as possible, to teach the elements of the faith to the South Sea Islanders in this town, and to confirm the knowledge of those among them who have been instructed by members of Bishop Patteson's Mission previous to leaving their homes. They are anxious to hear, but my want of knowledge of their language, and of means and time for acquiring it, are great hindrances. However I try to keep their desire for knowledge alive by such morsels

as I can give, till GOD make way for us to provide proper instruction. There is good ground to work on in these men. They are amiable, gentle, very tractable, innocent of much evil, capable of personal attachment and devotion, great admirers of English ways, and, I must say, very slow to acquire the vices of Englishmen. They are very quick of perception, intelligent, diligent, and it needs very little to make and keep them faithful to GOD. We may, perhaps, only make them infants in JESUS, but that would be to them a very great blessing. I try to teach and practise gentleness with them, and to make them sharers in all our temporal blessings, praying that they may soon share our eternal blessings too. They must soon be our only labourers: they are almost so now. I therefore bring them under the notice of the Society, praying that GOD may provide for them some means of instruction in His truth, lest in years to come they prove a curse to us because of our culpable neglect.

My special work among the white colonists would need all the powers of a linguist. I was present lately at the trial of a criminal case in which the chief witness could not speak one word of English. Swedes, Danes, Norwegians, Germans, French, and Italians form a large part of our population; and I have met with Russians, Greeks, and Slaves. One of my most diligent church attendants is a Polish Jew.

I have about 150 children in my school, for the most part regular and diligent. The climate precludes great mental exertion; so, too, does the purely lecture system of the National Schools.

I have made one journey to Cardwell, a pretty place, containing about one dozen houses. The trip was made by sea, as the land journey leads through a part of the country infested with the most savage of all the natives of Australia, who in the last two months have murdered several white men.

W. KILDAHL.



## BAPTISM OF AN AGED MAORI.

KAIAPOI, CHRISTCHURCH, NEW ZEALAND, *1 June 30.*

THE MURU is probably the oldest Maori in this province; according to Maori calculations he cannot be far short of one hundred years of age. He was gifted by nature with a powerful frame and a powerful voice. Such was the fame of his prowess, that it was enough for him to utter a deep-toned "Ur-hur-hur" to scatter any small band of marauders bent upon attacking the pah where he lived. In addition to his reputation as a warrior, he was held in esteem as a Tohunga—that is, as one who held intercourse with familiar Spirits. When his countrymen embraced the profession of Christianity he held aloof. The result of his doing so was that in course of time, when the half-instructed people about him were in doubt and anxiety—after trying in vain every lawful means of obtain-



ing relief—as a last resource they would resort to him for advice, which they supposed he was instructed by his familiar Spirit to give.

Happening one day to meet a Kaiapoi native on the peninsula, I entered into conversation with him, and ascertained that he was returning after having learnt from Te Muru where to find a greenstone ornament which one of his children while playing had lost. He told me that after describing it to the old man, he was told to return the next day. Accordingly, the following day he presented himself before Te Muru, who told him that in a dream he had seen the lost greenstone, and described the place where it would be found. Shortly afterwards I again met the same man, who told me that he found the ornament in the spot indicated.

I first made Te Muru's acquaintance in Port Levy, in 1859. His house, about twenty feet by ten, stood on the beach at the extremity of the village, and was in a most dilapidated condition, and only kept from falling by props. The entrance to it was so low that one required to crawl on all-fours to get in. Round the house, at a distance of four or five paces, was a stake fence, upon which hung rags of every variety. Shreds of red and blue blankets were conspicuous; for here every worn-out garment belonging to himself or his wife had for years been hung. Besides these there were bits of old rope, nets, baskets, and mats, and a ghastly array of fish and animal bones. Heaps of shells and discarded cooking utensils lay around the enclosure. The reason for preserving this disgusting assortment of rubbish was to prevent anyone coming about the place inadvertently sitting upon anything which had come in contact with Te Muru's body, and thus incurring the anger of the Spirits who had made it their home. Te Muru himself was quite in keeping with his weird abode; he was generally to be seen at all hours reclining under a tree which overshadowed his "ware," enveloped in a red blanket, or, if the weather was warm, stretched at full length without anything on, for he objected to European clothing, complaining that it was too tight. When anyone approached him he sat up, resting his chin upon his knees. He generally tinged his grey hair, and brightened the colour of his cheeks with red ochre, which greatly increased the singularity of his appearance.

When his son went to reside at Kaiapoi, Te Muru followed him there. Efforts were continually made to induce him to come to church, but without success, for he had some vague apprehension which kept him back, although he was glad to converse about the Christian Faith, and to join in private prayers. But he was afraid to enter "God's house." His idea seemed to be, that if he entered a church he would lose his magical powers, and, not being a baptized Christian, the Christian's God would not protect him from the malice of those evil Spirits over whom he had lost the control.

Sometimes he expressed a desire to be baptized, but he was very fearful of sinning after baptism, and so increasing God's anger. Not sinning in the Christian sense, but in the Maori sense of uncon-

sciously transgressing some ceremonial rule, and then, from ignorance of the counteracting charm (which he took for granted we employed when required), he expected to fall a victim to his ignorance. At the same time the old man begged for instruction, which he always listened to, but with little understanding of its drift.

During an illness last winter he again applied for baptism, but finding that he still objected to enter the church, I did not immediately accede to his wish, hoping in time to overcome his scruples. At length, last Easter he expressed his willingness to make a public profession of faith in church, but finding that he was too infirm to attend the service without distracting the congregation, I arranged to baptize him at his son's house. After morning service on Sunday, I invited the congregation to accompany me to the place. There we found two front rooms covered with new flax mats, and sitting on a mattress placed in the middle of the floor of the inner room was old Te Muru, and a very striking picture he presented, with his long white hair and beard, and pure white garments—no colour to relieve the whiteness, save the brown intelligent face that watched with eager interest all our movements. After placing his sons and immediate relations around him, I put on my surplice and proceeded with the Baptismal Service. The adjoining room and the front of the house were crowded with persons, who preserved a reverent silence during the service. The old man responded in a clear voice to the questions put to him, though evidently labouring under considerable emotion. The name chosen by his friends was Eteza, or Ezra, and at the close of the service everyone came up and shook hands with him, congratulating him upon his reception into the Christian Church.

J. W. STACK.



### SPECIAL FUND FOR MADAGASCAR.

THE Rev. R. K. Kestell-Cornish, as our readers are aware, is to be consecrated early in February for the work of Missionary Bishop of the Church in Madagascar. He hopes to take out with him several fellow-labourers in various departments of the Church's work; and he will have to erect decent churches and suitable Mission premises in more than one station. He will be thankful, not only for offers of personal service from those who are disposed to give themselves to this great work, but also for pecuniary help. After his consecration he will gladly make arrangements to plead for support to his future work, either by preaching or addressing meetings; and he asks his brethren of the clergy generally to aid him by offertories, or to give him opportunities of making his work known to their parishioners. A Special Fund for Madagascar is opened at 20, Duke Street, Westminster, where all letters to Mr. Cornish on this subject should be addressed.

## REPORTS RECEIVED.

Reports have been received from the Rev. R. Lonsdell, J. Pyke, E. G. Sutton, and T. A. Young, of the Diocese of *Montreal*; T. L. Ball, J. Boyde, J. Hepburn, W. King, W. G. Lyster, G. Milne, and L. C. Wurtel of *Quebec*; W. N. Jaffrey, G. S. Jarvis, and R. Simonds of *Fredericton*; E. Colley, J. C. Harvey, W. J. Hoyles, and H. M. Skinner of *Newfoundland*; W. C. Pinkham of *Rupert's Island*; D. Holmes of *Columbia*; W. Cowley of *Antigua*; W. H. Brett and J. Bridger of *Guiana*; W. Bramley, J. Edes, J. P. Legge, B. C. Mortimer, T. Henchman, and A. R. M. Wilshire of *Capetown*; W. Greenstock, C. F. Patten, and C. Taberer of *Grahamstown*; J. Barker, T. Button, T. B. Jenkinson, D. E. Robinson, and Y. Smith of *Maritzburg*; J. Jackson of *Zululand*; F. Bohn, W. Luther, H. H. Sandel, C. Warren, and T. T. Winter of *Calcutta*; T. Christian, F. de Mel, J. de Silva, C. Dewasagayam, A. Dias, C. Edrensinghe, R. Edwards, W. Herat, P. Marks, T. Mortimer, D. Somanader, and A. Vethacan of *Colombo*; F. W. Abé, W. H. Gomes, J. Perham, and J. L. Zehnder of *Labuan*; E. Rogers, E. Smith, and G. N. Woodd, of *Sydney*; R. T. Earl of *Goulburn*, and G. Percival, Missionary in *Madagascar*.



## ALGOMA.—USE OF SOCIETY'S HELP.

IN estimating the value of help given by the Society, we must always add to it those large local contributions made to meet the grants voted in England—local contributions, too, which in most cases would otherwise never have been raised at all. It would be tedious to give any large selection from the instances of this which are continually brought before the notice of those who carry on the work of the Society at home. But one striking example should be noted.

This may be found in the history of the scheme for endowing and founding the new See of Algoma.

The first Bishop of Toronto, Dr. Strachan, was consecrated in the year 1839. His labours throughout the enormous tract of country then included in that diocese soon convinced him that four Bishops were needed for the work which he had to do alone; and during his episcopate two new Sees were founded, and Bishops consecrated—one for Huron, which relieved him of the western portion of the diocese, in the year 1859; and the other for Ontario, which included the northern district, in 1861. The foundation of the third diocese, which he wished to found under the name of St. Mary's, was not effected in Bishop Strachan's lifetime.

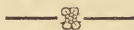
But about three years ago the want was felt to be so pressing that it was decided that active steps should be taken towards founding this new See, which should, under the name not now of St. Mary's, but Algoma, help to supply the spiritual needs of the Indians and of the European settlers in the extreme north-west of Toronto diocese. Little, however, appears to have been done. Application was afterwards made to the Society, and at the monthly meeting held last June it was resolved that the sum of 1,000*l.*, the amount of two legacies bequeathed to the Society, one "for the increase of the episcopate in Upper Canada," the other for "the benefit of the Church in Canada," should be offered for the endowment of the See of Algoma, on condition that 4,000*l.* be raised in Canada before December 31st, 1875. For some months no special effort seems to



have been made towards this end ; and a proposal was made to the Society by the Synod of Canada, that on an engagement that 500*l.* a year should be given as stipend of the Bishop of Algoma for five years, the sum conditionally held by the Society for that See should be paid to trustees in Canada. But as that proposal did not seem to fulfil the Society's conditions, it was not acceded to, and it was insisted that the 4,000*l.* should be raised in Canada. A letter in the *Church Herald*, published at Toronto on October 9th, shows the wisdom of this course. The writer, under the signature of "T. S. Cartwright," says :—

"I have accepted the responsible charge of raising the required endowment of fifty thousand dollars for the proposed Western Diocese . . . I am now in the midst of the canvass, and I mean to push on the work until every parish has been visited, and every member of the Church has been appealed to. On Sunday last I made a formal beginning at Niagara. I preached twice to excellent congregations at St. Mark's Church ; on Monday evening addressed a meeting, and during the week made a canvass of the parish. Rich and poor, old and young, have joined in the work, and subscriptions varying from one to a thousand dollars have been promised and many of them paid. I distributed collecting cards to Sunday School children and other young friends, and many of them obtained sums of from one to five dollars. A young boy, who wished his name to be withheld, called upon me at the Rectory with a bag of ancient and foreign coins, some of them very old and rare, and begged my acceptance of them as part of his offering to the fund. Let this spirit be emulated through our parishes, and the work will soon be done. It is childish to dream of failure. We need a separate diocese, and we are able to raise the endowment. And, over and above the mere endowment, I do not see why we should not aim at another fifty thousand dollars for a Sustentation Fund, or for Educational and Missionary work, in our proposed diocese. A mere division of the diocese will count for little unless we have means and resources for a more vigorous prosecution of Church work."

The consecration of the Rev. F. D. Fauquier as first Bishop of the See of Algoma was reported in the last number of the *Mission Field*.



#### ARRIVALS.

THE Bishop of Algoma has arrived in England ; the Rev. John Bridger has arrived from Guiana *en route* to Honolulu.



#### DEPARTURES.

THE Bishop of Nova Scotia sailed for his diocese on December 30, accompanied by the Rev. T. B. McLean, and Mr. J. R. S. Parkinson, of St. Augustine's College, Canterbury ; Mr. J. A. Colbeck, of St. Augustine's College, left by P. and O. Steamer *Australia* for Burmah ; Mr. H. Davis, of St. Augustine's College, left by Union Steamer *Teuton* for Maritzburg, on January 26.



## LIFE OF BISHOP PATTESON.

*(Concluded from page 30.)*

FROM the time of his consecration to the episcopate till his death in September 1871, Patteson's life was devoted to the Melanesians, and entirely spent among them, with the exception of a few months when he was prostrated by sickness and obliged to retire to New Zealand, the year before he died. His plan of operations was not to spend much time in the islands, which would have been impossible, as there were so many of them, nor to establish European Missions in them, which was equally impracticable; but to take measures for the ultimate training of a native clergy. The first step was to make a tour of the islands every year, and to bring away as many boys as could be entrusted to his care. But these were only a kind of gentleman-ushers to facilitate an acquaintance between their new tutor and their future friends, to whom they were always duly returned the second year. If then any of them volunteered to come back to the Bishop's guardianship, with the consent of their parents, expressly for instruction in Christian learning, they were thenceforward considered as entering on a preparation for the teaching of their countrymen in future years. In 1867, Norfolk Island, whither the descendants of the Mutineers of the *Bounty* had been removed from Pitcairn's Island some years before, was placed under Patteson's charge, and became thenceforward the head-quarters of his See. This concession made by the Government of Australia was a handsome compliment to the Melanesian Mission; for it was granted at last, after much hesitation and delay, the Governor being at length convinced of the great benefit which would be conferred, not on the Melanesian savages by living among people of European descent and under the protection of the British Government, but on the Pitcairners, by having among them so well-trained, well-behaved, and exemplary a set of youths as Bishop Patteson's pupils were known to be. But the advantage to the Bishop was equally great, for he escaped six hundred miles of cold and stormy sea over which he had to convey his tropic-nursed charges while the college was in New Zealand, and they had a more genial climate in which to reside. To Norfolk Island accordingly the college built at Kohimarama in New Zealand, by the liberality of Miss Yonge, was conveyed bodily in 1867, timbers, furniture, inmates and all, and re-opened under the name of St. Barnabas. It contained 145 Melanesian pupils in 1871, but as they

did not usually remain more than a year, this number represents a much larger one in all brought under the Bishop's care and influence. Many of them were girls, and when the young people had been made to take in an idea of the sacredness of marriage, with regard to which they brought deplorably vague impressions from their own homes, they were married, with much solemnity and *clât*. He watched over the young lads with the care and tenderness of a father; rose at five in the morning to pull the blankets off them and tumble them into the water for their bath, taught them, ate with them, passed his whole time among them. Even his study was not closed to them, and they had always access there; usually he had one or two sick Melaneseans wrapped in blankets by his fireside. An outpost of the Mission was established at Mota, an island of the Melanesian group, under the charge of a native deacon who was ordained to the priesthood after the Bishop's death, George Sarawia, which has resulted in the conversion of the island, with every prospect of its becoming an important Missionary centre, a sort of Iona in future times.

Patteson's command of the Melanesian languages was so extraordinary that without any close inquiry into the strict limits of the miraculous, we must admit it to be truly, what an able reviewer has designated it, a "marvellous gift." These languages turned out on close inquiry to have an evident resemblance in their structure (in their mode of expressing thought Patteson considered them like the Hebrew), but in vocabulary they are completely unlike one another. He compiled and printed elementary grammars of thirteen of these languages, and shorter abstracts, of about ten printed pages each, of eleven others; he spoke, in all, twenty-three. He almost always had boys in the college who spoke a dozen or more different languages, but he could understand and talk to them all. His vocabulary was of course continually enlarging, and his quick appreciation of the genius and mode of formation of words of every separate dialect, and retentive memory, gave him ready means of communication with all his pupils. He did not, in the opinion of Mr. Codrington, who watched him carefully, speak these many tongues altogether like the natives, but better—with more force and clearness of expression, "with the power of an educated mind controlling while following the native taste."

In the midst of a busy life, thus passed among his pupils, Patteson still found time to keep up his English reading, and was always well-



posted up in the current theological literature of the day. But in time his health gave way under the continual strain, and in 1871 he had the serious illness already mentioned, from which he never, in any great degree, recovered. Indeed, it is evident his life could not then have been much prolonged, even without the sudden blow which came to close it; and the latter part of the biography, with its recognition of the solemn warnings of sickness and evident decay of strength, is very like the closing chapter of any other life which ends in the ordinary way. There is one topic which Patteson passes over as lightly as possible in his letters, but which becomes necessarily somewhat prominent to the reader's mind, namely, the personal dangers he and his companions ran in visiting the islands. The peril was always considerable, but was capable of being indefinitely diminished by firmness in facing it, a courageous bearing, and conciliatory manner. Very early in his experience he mentions it as an almost insuperable objection to sending out an European Missionary to help him, that probably the man sent might fail in some of these requirements, and so bring about a catastrophe. He says the plan he adopted himself, when he saw a bow bent at him, was to look the archer firmly in the face, with a friendly smile, a proceeding which must have demanded some nerve, for the arrow which trembled on the string was invariably a poisoned one, certain to be fatal if it struck. It is obvious to remark that this is the very highest species of physical courage, because all idea of self-defence is abandoned beforehand. A man with a weapon in his hand may encounter very great odds, for there is at least a chance that the courage of despair may make him a match for numbers. But the Missionary lands with his hands tied, so to speak: whatever happens he is not to resist; and if death comes, he dies passive.

In 1870 a strange and terrible interruption occurred to the course of the Melanesian Mission,—the wholesale depopulation of the islands, the bulk of the inhabitants of which were kidnapped and sold into slavery by British traders in the British plantations in Queensland and Fiji. Over 12,000 men were removed in about a year; the women and children left behind were not able to cultivate the ground, and began rapidly to die off; what was worse, the men carried away might be expected to return with the English vices they had acquired, and with fire-arms purchased, so that the entire extermination of the people was an event to be looked for at no very distant date. A few men had volunteered to go, not enough to lend a colourable pretence

to fitting out the swarm of vessels engaged in this traffic (Patteson saw eight in one day), but there is no question that the immense majority were carried off against their will. The Bishop's name was very freely used by these representatives of English civilization, and he was aware that his danger was greatly increased thereby. He endeavours (weakly as we think) to shield the planters from the guilt of this piracy, by the argument they would have preferred obtaining workmen by fair means if it were possible. But this comes to very little. There never was a criminal yet who would not rather gain his end by innocent means, if innocent means would have sufficed. The planters seem to us the guilty parties, just as the hirer of an assassin is more guilty than the man who strikes the blow; and, because, finding it not practicable to get sufficient labour by fair means, they unhesitatingly took and employed the captives brought them. We are, however, glad to hear that the people were kindly treated on the plantations.

The circumstances of Patteson's death are too well known to need to be repeated. He was murdered on the island of Nukapu, on the 20th of September, 1870, and the natives sent off the body in a canoe for the schooner to pick up. There were five wounds, and a palm-leaf twisted in five knots, showing that it was in revenge for the death or murder of five of their countrymen; but his friends, in their first awe and sorrow, tried to be consoled by thinking of a more sacred association. He was buried at sea next day.

Patteson was one of five martyrs of the Melanesian Mission. Joseph Atkin, priest, and Stephen Taroniara, a native scholar, were killed at the same time, dying in great agony from the poisoned arrows. Fisher Young, a Norfolk islander, and Pearce, an English sailor, were killed in the same manner, on the island of Santa Cruz, in 1864.

Nothing need be said of the prospects of the Melanesian Mission. It still exists and flourishes, and our readers have frequent opportunities of tracing its fortunes in these pages. Its success or failure in no way affects the value of the sacrifice made and the example set by the noble pioneer who formed it. He was a man who deliberately gave up all the comfort of his days, and lived in the midst of hardship and danger for the love of souls; following consistently the guiding-star within which led him safe past the follies of youth and the greater follies of maturer years,—the voice of One whom having not seen, he loved. Patteson's life was throughout an appeal to the Super-

natural. The judgment of that appeal is reserved to the great day of account; but the sacrifice offered in making it evolved what all must recognize as among the purest and noblest qualities of human nature, and even those who do not share his faith are proud to have him for their countryman.

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### MONTHLY MEETING.

THE Monthly Meeting was held on Friday, January 16th, 1874, at 20, Duke Street, Westminster, Bishop Piers Claughton in the Chair. There were also present, the Rev. Canon Harvey, J. E. Kempe, T. Turner, Esq., *Vice-Presidents*; the Rev. A. Blomfield, B. Belcher, T. Charrington, Esq., Rev. B. Compton, Dr. Currey, G. Frere, Esq., W. P. Lindsay, Esq., Rev. G. P. Pownall, E. J. Selwyn, Gen. Turner, Rev. G. H. Wilkinson, *Members of the Standing Committee*; and the Rev. S. Arnott, R. H. Baynes, C. A. Berry, John Boodle, Esq., T. Copeman, Esq., Rev. T. Darling, Dr. Deane, J. Hall Doe, J. D. Dyke, J. W. Festing, G. H. Fielding, Dr. Finch, J. A. Foote, J. F. France, Esq., Rev. R. L. Giveen, C. D. Goldie, A. Goodwyn, Esq., Rev. H. G. Henderson, H. Hollingworth, W. H. Lyall, J. Marshall, H. Mather, P. G. Medd, J. F. Messenger, W. Panckridge, N. Poyntz, R. Robinson, Esq., Rev. T. Rooke, H. Swann, General Tremenhoe, F. G. Trevor, Esq., W. Trotter, Esq., Rev. G. B. Twining, R. R. Watts, G. W. B. Wills, J. Wilson, J. H. Worsley, and G. Williams.

1. Read Minutes of last Meeting.
2. The Secretary reported on behalf of the Standing Committee, that having examined into the circumstances relative to the Minute of December 11, on Codrington College, which was read at the meeting in the Society on December 19, they are of opinion that the Minute of question accurately represents the resolution which they came to upon the subject, and that the Secretary was correct in so stating.
3. The Secretary gave notice on behalf of the Standing Committee that at the next Meeting the following gentlemen would be proposed for election as members of the Standing Committee, viz.: T. Charrington, Esq., Rev. G. P. Pownall, Rev. G. H. Wilkinson, Gen. C. W. Tremenhoe, C.B., Gen. Fytche, and Rev. J. W. Festing.
4. The Ven. Archdeacon. McLean made a statement of the condition and needs of the proposed Diocese of Saskatchewan.
5. The Bishop of Algoma, who had recently arrived in this country, was introduced to the Board, and gave an account of his new Diocese.
6. Read letter of the Bishop of Madras, December 12, on the present state of the negotiation for the increase of the Indian Episcopate, referring to his proposal for the consecration of two Coadjutor Bishops to reside in Tinnevely (see *Mission Field*, 1 November, 1873, page 351), and requesting the Society to consider that proposal suspended for the present.
7. The consideration of the proposed Amendments in the Standing Orders was adjourned to the next Meeting.
8. The Secretary stated that the Rev. E. J. Selwyn and C. R. C. Petley, Esq., had been elected by the Incorporated Members in the Diocese of Canterbury as their Representatives, and the election was confirmed.
9. The Secretary gave notice that at the next Meeting the Standing Committee would propose to substitute in Bye-Law IXa. for "annually," the word "triennially."



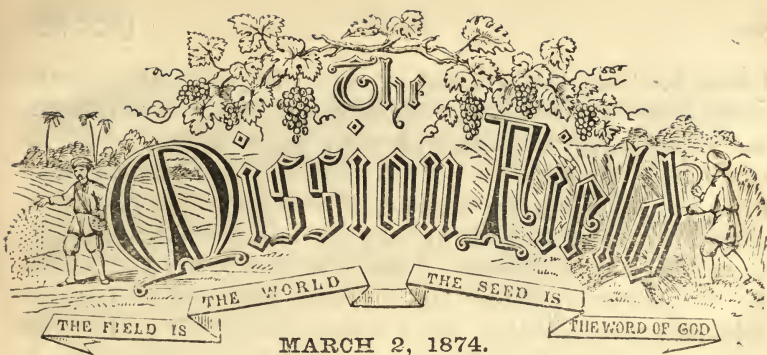
10. The Rev. T. Darling gave notice of his intention to move at the next Meeting :—

“That when any Member at a Monthly Meeting of the Society, gives notice of his intention to ask a certain question at the next Monthly Meeting, such question shall appear as part of the proceedings of the said Meeting, unless the Board do otherwise determine.”

11. All the persons proposed for Incorporation in November were elected Members of the Society.

12. The following will be proposed for Incorporation at the Meeting in March :—

Rev. William Morton, Lynesack, Staindrop ; Rev. Thomas Rogers, Durham ; Rev. R. Tweed, Ascot-under-Wychwood ; Rev. A. S. Ormerod, Halvergate, Norwich ; Rev. James Barnby, Durham ; Rev. D. M. Cust, Seaham Harbour ; Rev. John Reed, Newburn, Newcastle-on-Tyne ; Rev. Canon Evans, Durham ; Rowland Burdon, Esq., Castle Eden, Ferry Hill ; Rev. C. C. Chevallier, Heighington, Darlington ; H. Bigsby, Esq., Pulborough, Petworth ; Rev. J. H. Clayton, Milland, Liphook ; F. G. Haviland, Esq., St. Catherine's Villa, St. Leonard's ; Rev. R. Poole Hooper, 31, Cambridge Road, Brighton ; Rev. C. J. Plumer, Iford, Lewes ; Rev. C. Warren, Ellerslie, Bexhill ; Rev. Canon Douglas, Ashling, Chichester ; Rev. A. Fuller, Itchenor, Chichester ; Rev. G. S. Gruggen, St. Peter the Great, Chichester ; Rev. C. Hook, Chichester ; Rev. H. Legge, East Lavant, Chichester ; Rev. Dr. Vogan, Walberton, Arundel ; Rev. E. H. Marriott, Fernhurst, Petersfield ; Rev. W. Burnett, Boxgrove, Chichester ; Rev. A. M. Deane, East Morden, Petersfield ; Rev. J. B. Orme, Angmering, Arundel ; Rev. W. H. Jenkins, Climping, Littlehampton ; Rev. J. P. Roberts, Eastergate, Chichester ; Rev. E. Stansfield, Rustington, Littlehampton ; Rev. G. Faithfull, Storrington, Pulborough ; Rev. H. Gore, Ruspur, Horsham ; Very Rev. E. N. Crake, Battle ; Rev. W. Hedley, Beckley, Ashford ; Rev. W. Watts, Ninfield, Battle ; Rev. A. Eden, Ticehurst, Hawkhurst ; Rev. J. H. Masters, Lower Beeding, Horsham ; Rev. F. Hepburn, Chailey, Lewes ; Rev. R. Wyatt, St. Wilfrid's, Hayward's Heath ; Rev. C. H. Borrer, Hurstpierpoint ; Rev. E. Bray, Kingston, Lewes ; Rev. R. Straffen, All Saints', Lewes ; G. Whitfield, Esq., Lewes ; Rev. A. Gordon, Newtimber, Hurstpierpoint ; Withers Moore, Esq., 18, Brunswick Square, Brighton ; Rev. Dr. O'Brien, St. Patrick's, Hove ; Rev. A. A. Morgan, Bristol Lodge, Brighton ; Rev. C. H. Campion, Westmeston, Hurstpierpoint ; Rev. R. H. Gray, Crawley Down ; Rev. J. J. Hannah, Brighton ; Rev. T. Trocke, Pembroke Lodge, Brighton ; Rev. D. Winham, Western House, Brighton ; Rev. R. D. Cocking, 5, Leopold Road, Brighton ; Rev. C. Bigg, The College, Brighton, J. H. Campion Colès, Esq., Claremont House, Eastbourne ; Rev. J. Howard Palmer, Ashamstead House, Eastbourne ; Rev. E. T. Polehampton, Hartfield, Tonbridge Wells ; Rev. J. B. Butler, Maresfield, Uckfield ; Rev. T. F. Read, Withyham, Tonbridge Wells ; Rev. R. N. Dennis, Blatchington, Seaford ; Rev. A. B. Simpson, Bexhill ; H. N. Williams, Esq., High Wickham, Hastings ; F. Bagshawe, Esq. M.D., 5, Warrior-square, St. Leonard's ; Rev. J. Parkin, St. Clement's, Halton, Hastings ; W. B. Young, Esq., Hollington, Hastings ; R. J. Wilson, Esq. M.D., 7, Warrior-square, St. Leonard's ; Rev. T. Vores, Halton, Hastings ; Rev. H. B. W. Churton, Icklesham, Rye ; Rev. E. T. Cardale, Belmont, Uckfield ; Rev. C. H. Mayo, Longburton, Sherborne ; Rev. W. H. A. Truell, Chettle, Blandford ; Rev. J. Moore Lister, St. Martin's, Scarborough ; Rev. R. H. Parr, St. Martin's, Scarborough ; Rev. George Body, Kirby Misperton, Pickering ; Rev. Alfred Birley, Esh, Durham ; Rev. F. J. Poynton, Kelston, Bath ; Rev. A. W. Annand, Roade, Northampton ; The Right Hon. Sir C. B. Adderley, M.P., 35, Eaton Place, S.W. ; Edward Wood, Esq., Newbold, Rugby ; John Archer, Esq., Edgbaston, Birmingham ; C. R. Cope, Esq., Edgbaston ; Rev. G. Miller, Radway, Kineton ; T. Kekewich, Esq., Birmingham ; Rev. W. F. Bickmore, Kenilworth ; Rev. Hatton Jones, Kenilworth ; Rev. W. H. Benn, Churchover, Rugby ; Rev. H. Robinson, St. Paul's Priory St. Leonard's.



## JAPAN.

LETTERS FROM THE REV. W. B. WRIGHT AND THE REV. A. C. SHAW.

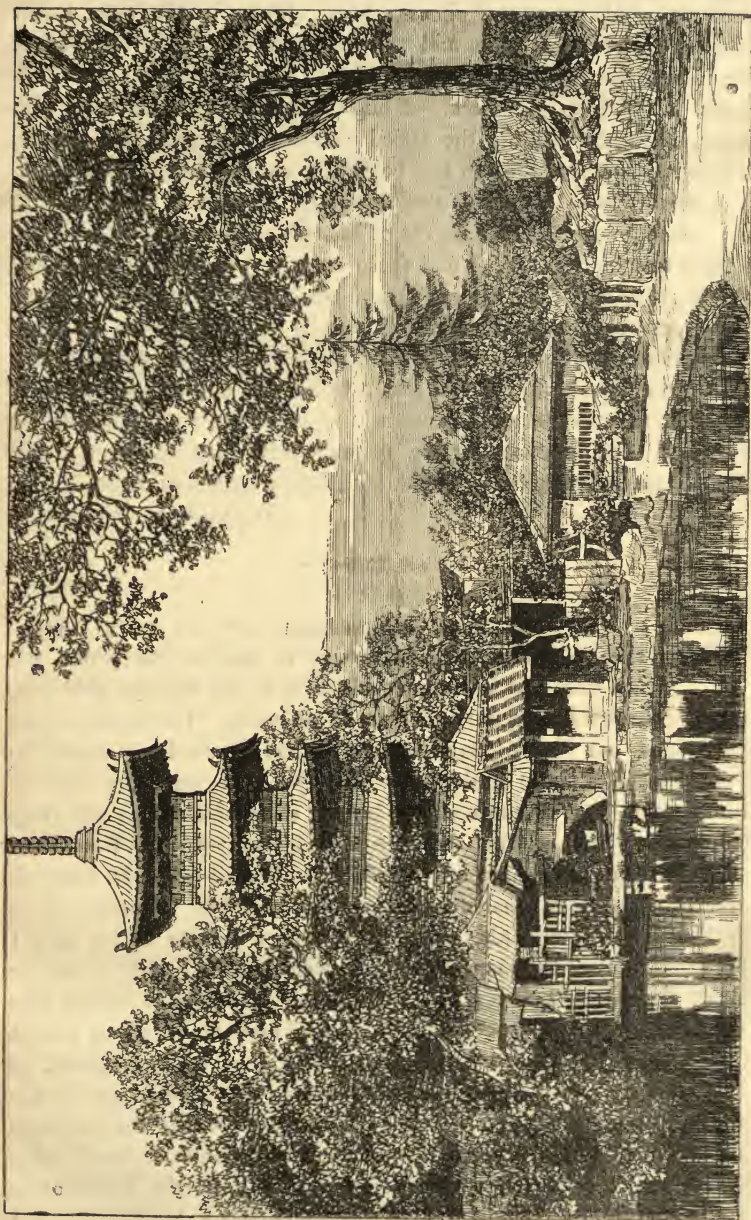
DAI SHÔJI [the Great Tree Temple], MITATERAMACHI, TOKEI,  
*October 30, 1873.*

**I** AM glad to say we have made some progress in getting settled. We have great reason indeed to thank GOD for the way in which difficulties have been overcome. The inn where we were staying in T'skidji was so objectionable in its character that we found it impossible to stay long there, and the position was likewise very unhealthy. On the other hand, Yokohama is a most expensive and undesirable place for a Missionary to remain in, and, as I mentioned, Sir Henry Parkes and Bishop Williams both advised us to go to Yedo, or, as it is now always called by natives, Tokei. Our teachers, however, whom we obtained through Bishop Williams' teacher, found out a temple in a quiet retired quarter named Mita, which the Bozu was willing to let to us. Mr. Mason has taken the house and we have now been living with him in it for nearly a fortnight. I have, I think, been very fortunate in securing a good teacher. His name is Seki Tadázô. He was formerly a Samourai of the Daimio of Itsomegawa in Yetchingo, the province in which Neeagata is situated. He was teacher for some time to a Congregationalist Missionary at Kobé, and has read the Gospels and received some Christian instruction, so that I hope, please GOD, he may become a catechist some day. After three hours' study with him in the morning, I generally go out with him in the afternoon for a walk, or to visit some of his friends. His name is Awaia Nichikari.

I have been very kindly treated by some of the English residents here. I have a service every Sunday morning for the English officers and sailors in Japanese employ, and the sailors have asked me to take a Bible class for them. Mr. Newman the American deacon is living with us, and by the beginning of next month Mr. Blanché, a second, is coming out; and we hope that Bishop Williams also will live with us after next month. I paid a visit to Father Nicolas, the Russian Missionary here. He is a very interesting man and a splendid Japanese scholar. Some weeks ago he delivered a Japanese oration at the funeral of Sada, the late Ambassador to Russia. He is coming over as soon as we are more settled, to spend an afternoon with us. We are surrounded on all sides by temples here, and I think when we come to know more of the language there may be an interesting work to do among the priests. Riukan, the priest of this temple, is a very intelligent man, and I generally have a talk with him every day. I send you some extracts from local papers which may be interesting. One is a translation of a Japanese letter on Christianity; the other, a proclamation to the late rebels. I cannot yet give you any account of the temples except the great state temple of Shiba. This is very near us, and is a fine building used at present for the Sintoo gods. Beside it are the tombs of many of the Shiogoons, which are marvels of beautiful and delicate workmanship. I was so fortunate on the 9th of this month as to get in to the opening of the new Imperial College, and even into the private room, where the Mikado made a speech to the professors. He was dressed in a gorgeous uniform of blue and gold, with a cocked hat and feathers. He is taller than most Japanese, and has a good figure, but his hair, which he wears in European fashion, hangs over his forehead. He read a paper, which was afterwards translated into French. There has been excitement here the last few days, in consequence of the resignation of one-half of the Ministers. The principal question at issue was whether there should be war in the Corea, and the new Ministry, of which Iwakura is the head, are opposed to it.

I see that the Archbishop has fixed the 3rd of December as the Day of Intercession. Although this letter will not reach you by then we shall be with you in spirit, and heartily thank the LORD, who put it into our hearts to come out here. The Japanese are a people full of faults but with many good qualities, and one's heart yearns to be able to set forth to them the way of salvation and gather them, through the grace of the Blessed SPIRIT, into the fold of CHRIST. I hope





BUDDHIST TEMPLE OF ASAKUSA, IN TOKYO.

soon to send you some photographs. Japan is the most lovely country I have ever seen, and the descriptions I have received of the inland scenery are quite tantalizing. The great mountain Fujiyama is quite distinct here,—a huge flattened cone covered with snow, but in the evening the varied shades of red, grey, and purple, which it assumes as the sun sets behind it, are exquisitely lovely.

*October 31st.*—I went this afternoon with the Bozu of this temple to visit some “Shinrei,” or relatives of his, who live in a beautiful little temple not far from us. I find these visits very improving in picking up the language. By having a note-book and taking down words one soon gets a vocabulary. There is to be a great National Exhibition next Spring at Kioto or Meaco, when the place will be open 100 days to foreigners, and a wonderful opportunity given of studying the people and manners, and of seeing something of the interior. We meditate trying to walk with our teachers across country there, returning to Osaka and thence by sea to Yedo.

WILLIAM B. WRIGHT.



DAI SHÔJI, MITATERAMACHI, TOKEI, *Dec. 21, 1873.*

**Y**ESTERDAY was the anniversary of the day on which the LORD called us to work in this part of the harvest field, and we have been thinking much of you all at home. For myself, I can truly thank our Blessed Saviour that he has counted me worthy to begin the work here under our Society. We kept the Day of Intercession on December 3rd by an early celebration of Holy Communion at 7, at which, through some friends who sent from other parts of Tokei, we had an offertory of \$21. We all—*i.e.* Mr. Shaw, I, and two American deacons, Mr. Cooper and Mr. Blanchet—went to Yokohama afterwards, where there was a service at 11, and I preached. The attendance was not very large. I hold a service every Sunday morning at 10 for English officers and sailors who are in the Japanese service. We have now managed to rent a temple in a central part of Tokei, and gather a congregation of Europeans. Last Sunday there were twenty-five present, and to-day about the same number. More would attend but that the distances are so great. A friend of mine has lent a harmonium, and we had a very hearty service this morning at 11. I read the Exhortation inviting them to Communion on Christmas Day. Mr. Shaw and I



take the two services alternately ; but when Mr. Piper comes, no doubt he will help us. Bishop Williams is going to celebrate on Christmas Day. He is now working in Tokei with three deacons under him. He has also three men at Osaka. Mr. Newman and the other two at first lived with us here, in the hopes of being able to get a place outside the foreign enclosure ; but as we were much crowded, and they could not succeed in getting out, they have gone to T'skidji. The Bishop holds a Japanese service every Sunday morning at 9, and preaches with great fluency. We continue to like him more and more.

We are living very quietly in this old Buddhist priest's house. Shaw and I get up at 6.30 and have morning prayer at 7, breakfast at 7.30. At 8 I have a man coming to read St. Mark's Gospel in English, and at 8.30 another reads St. John in vernacular, and we have a talk over "*Kirisuto-no-michi*"—the Christian way. At 10 my teacher comes and stays till 12, and teaches me in grammar and "*hanashi*" (talk), and I also read a few pages of one of Hepburn's Gospels, and paraphrase it from the written language into the spoken tongue. At 1 P.M. we dine, from 2 to 4 I work at the writing, and at 6 we have Evening Prayer. I have now learnt the forty-seven characters of the Katakana syllabary, and the 200 or so of the Hiragana, which is the only one read by the lower classes ; but as we find Chinese characters essential for the literature, we are learning them. It is dreadfully tedious work. However, I have now learnt some seventy, although there are a couple of thousand necessary in order to be able to read with ease. The hardest thing is that we have to learn the Japanese and the Chinese name of each sign. My teacher is to leave me at the end of the month. He is getting an appointment under the Government.

I have secured however, through Bishop Williams, a baptized man named Imai, who knows something of English, and who is coming to live in the house, so that I may always have him at hand. He is burning to learn more about the Church, so that I shall try to give him some time every day for reading the Epistles. He said the other day to me, "*Dozo* [*i.e.* pray], do teach the Japanese *Kautoko-no-michi* [the doctrine of the Bishops]."

The Bozu of our temple is a very intelligent young man aged 28. He bought a spelling-book, and has been getting me occasionally to give him a few lessons in English. One day we had a conversation about prayer. I expressed my surprise that he could think God



would like such prayers as his,—Sanscrit words repeated over and over again without knowing their meaning, accompanied by the beat of a drum. He replied by a tatoyeba (a parable): “If a little snow falls, it soon melts; but if a great deal keeps falling, a large heap is raised, and by and by it becomes ice. So if I say the prayer once or twice, Butsu forgets it; but if I keep on praying, as there are a great many bad people in many countries, a great heap is raised, and Butsu cannot help seeing them.”—They are very fond of parables and illustrations. Some time ago I told some of them the story of the hare and the tortoise, and it has quite tickled their fancy. They constantly allude to it.

The politeness of the Japanese exceeds anything I have ever seen. From the yakunin down to the naked fisherman, they are all perfect gentlemen. On the 3rd of November, the Mikado’s birthday was kept, and for several days after public sports were held for the diversion of the people. We went to see the “sumo,” or wrestlers. There is a very large amphitheatre on the north side of Tokei, in the centre of which a mound was erected, and on it a platform with a circle in the middle. Overhead was a canopy. Thousands of people crowded into the arena and up the sides, and the tiers of seats rose one above the other like in the old Grecian games. Even outside men and boys mounted trees and hillocks to catch a sight of the sport. At each side of the platform sat the representative men of each province; and a herald in shrill tones called on each pair to come forward, and afterwards proclaimed the result. The great aim was to drive the adversary over the circle, which was reckoned a victory. The men were almost naked, and all before wrestling squatted down opposite each other, planting their feet on the ground with a loud bang; and then they rose up like cats, with a simultaneous spring. There was not much skill, but a great deal of strength. Some of the men were huge fellows with a heap of fat on them. Scarcely a night passes now in Tokei without a fire, and often three or four the same night. Some two or three weeks ago 4,000 houses were burnt down in one fire. We have also now had a good many earthquakes. I have got accustomed to them, though at first they were rather alarming.

WILLIAM B. WRIGHT.



YEDO (T'SKIDJI), 22nd October, 1873.

THE moral condition of the people here is certainly open to very great improvement in many ways. But among all classes, the lowest as well as the highest, there is a complete absence of that blunt rudeness common among ourselves. A purchaser, for instance, entering a shop, and having made a low bow, will ask to be excused for his interruption. And they never address one another without some honourable prefix. The people, too, are of a mild and affectionate disposition, easily impressed; but it is difficult to make them retain the impression. This arises from their mode of life, as well as from their natural temperament, for they live easily—36s. being sufficient to board and lodge a boy at school for a year—and when they have laid by a sufficiency to keep them for a while they do not care for work—not loving it, as we do, for its own sake. And so idle habits are fostered, and with idleness come many other evils; so that there was never a people that more needed the heaven of Christian truth and the motive power of the Christian life than this. And I believe, too, that opportunities for delivering our message will not be wanting when we have prepared ourselves for the work. For they are an inquisitive nation, and of a quick apprehension, and, above all, have greatly lost their faith in the religion of their ancestors; insomuch that many of their temples are going to decay, or are being turned to secular uses. The country has been prepared so far for the reception of the Gospel, by the destruction of faith in the old landmarks; and henceforth the battle lies no more, I believe, between Christianity and heathenism, but between Christianity and infidelity. So here, as at home, the fight goes on.

The country itself is very beautiful, the scenery in many respects being much like English. There are the same charming woodlands, the same green hedges and winding lanes and old thatched cottages, and a high cultivation everywhere. The undergrowth, however, is far more luxuriant than in England, and is far more tropical in its character. There is one immense park in the northern part of the city here, called Oweno, through which you may walk for hours and meet scarcely a soul. The trees are of immense size, and many of them are completely covered with ivy and other creeping vines. Here and there one comes to old tombs, moss-grown, and looking almost as ancient as the trees around them. I am rather disappointed in the appearance of the temples, though they are picturesque enough; but there is an absence of grandeur about them, and in its place a

gorgeous display of gilding and carving. Wright and myself called the other day upon the Russian priest, Father Nicolas, who has been doing Missionary work in Japan for about twelve years. He seems a fine man in every way, and gave us a most friendly reception. At present his principal work is in a school which he has.

Both Mr. Wright and myself are in fair health, notwithstanding the wetness of the season—it rains almost every day.

A. C. SHAW.



### HONOLULU.

THE Bishop of Honolulu wrote, on Michaelmas Day, a letter to the Society which gives an encouraging account of progress made in the face of trying obstacles. The death of King Kamehameha has deprived the Mission of 400*l.* per annum, which is a reduction of the Bishop's income to that amount. Family circumstances have caused the Mission to lose the services of the Ven. Archdeacon Mason, and the Rev. G. B. Whipple has found it necessary to return to the United States in order to assist his brother, the Bishop of Minnesota.

On the other side of the scale must be weighed the facts that another king has just succeeded, who is not bound by the arrangements of his deceased predecessor with regard to the pecuniary help promised to and withdrawn from the Mission; that a clergyman is to come from England early in summer; and that not only the clergy but also the laity of the diocese are doing active work for CHRIST. The Bishop writes:—

“At Haiku, in the island of Maui, sixteen miles from Waituku, an Englishman, Mr. Albert Sala, applied to me for assistance in carrying on an English school for the natives. The result of his application is that I have leased an acre of land, being unable to purchase, in the district, and have erected a schoolroom, in which Mr. Sala not only conducts a day-school, but has a Sunday-school, which he tells me is attended by adults as well as children, and reads a portion of the Church Service, the average attendance being thirty, the natives who attend not being drawn from other churches, this being a district which appears very much neglected. As soon as a clergyman arrives for Waituku, Haiku will be one of his outlying districts.

“At Waialua, on this island, Oaku, twenty-eight miles from



Honolulu, a beginning has been made. Finding one good churchman here, who was anxious for the services of the Church, I held two evening services in his house on two Sundays in August, riding over after the morning service at the Cathedral. On both occasions there was a fair congregation. There are but few foreigners here. On my second visit I received a petition signed by thirty natives, praying me to establish an English school. Mr. Ditcham, a student of St. Augustine's College, Canterbury, having just arrived, I committed this work to him, and on September 2nd a school was commenced in a room attached to the native Congregational church, the use of it for the purpose of a school being granted by the native minister and deacons, they and not the Boston Board being the trustees of the building. Mr. Ditcham read the service on Sunday in the house of the gentleman I have mentioned, and is gathering a small congregation. Next year I hope to be able to report that a church-school has been erected.

"I have just returned from a visit to Hawaii, for the purpose of celebrating the Holy Communion at the two places in the island where at present we have communicants, South Kona and Kohala. At Kona there were four communicants, at Kohala three. Mr. Davis is now comfortably settled in the parsonage house, and is getting the property into order. During my visit he was hard at work fencing-in the churchyard.

"Leaving Kona, I rode on between sixty and seventy miles, crossing the southern end of the island, to a village named Waichino in the district of Kaw. It is a compact village, prettily situated within an amphitheatre of the lower slopes of Mauna Soa. The luxuriance of the pasture in this district was in striking contrast with other parts of the island, which have suffered this year terribly from drought. The plains of Waimea, the chief cattle-grazing district, are literally strewn with the carcasses and bones of the cattle that have died. At Waichini there are two churches, one Congregational, served by a native pastor, the other Romanist: for the foreigners there is no minister. The few who are here are mostly men who have made no profession of religion, and so at least are not prejudiced against the Church. On Sunday I held service at the Court House. The congregation, which numbered twenty, was mostly composed of men. One native was present, who gave me his aloha early in the morning. He had been a communicant of the Church whilst he lived in Honolulu, and for three years had waited

in Waichino, refusing to join either the Calvinists or Romanists, in hope of the day when he should again be able to join in the services of his own Church. The service in the Court House was of course in English, but this man followed it throughout with his native Prayer-book. The foreigners, who were but ill acquainted with the Prayer-book, were much struck with the earnestness and devotion of the native, for he was well known to them, and they knew that he could not understand a word of English. There is a good opening for an English school here. A Deacon-Schoolmaster would find this a very promising field."



### MELANESIAN MISSION.

LETTERS FROM THE REV. R. H. CODRINGTON.

SOUTHERN CROSS, OFF ANAITEUM,  
October 13, 1873.

WE are on our way home. It is nearly seven months since this vessel left her moorings in New Zealand, and it is calculated that by the time she reaches them again she will have gone over 18,000 miles of sea. This is quite enough to show that we have not been idle this season, and that a suitable vessel is essential to the carrying out of our work. We left Auckland for the second part of our voyage on June 27, leaving, as you are aware, Mr. Selwyn behind, but having Mr. Still on board. Mr. Palmer joined us at Norfolk Island; we went with him to Mota, calling at Mae Three Hills, and Ambryn in the New Hebrides.

At Mota we were met with very sad news; there was a severe sickness and great mortality there, and poor George Sarawia returned to find that his wife had died during his absence. Robert Pantutun had been in charge during George's absence; and on his return, with his brother, the deacon Edward Wogale, we removed Robert to the island of Sta. Maria, where the people have long been wishing for a teacher.

We paid a short visit to the little island of Ara where Henry Tagalana, the third deacon, had been some little time settled, and then pursued our way to the Solomon Islands to see Mr. Brooke; who, by the time we reached him had been already three months in the island of Florida. We found him well, and that during his stay peace had prevailed throughout the whole island, so that he had been enabled with a very large party in native canoes to visit

parts of the country which had before been inaccessible. He wished to return at once with his party to Norfolk Island, and we took them on board after a visit to our farthest station at Savo. Here we found a more satisfactory state of things than before, though, in consequence probably of the teacher being settled among a colony from the island of Ysabel, the natives of Savo will not generally allow their children to go to his school. We took away to Norfolk Island, however, one who had been well taught, and could already read pretty well three languages. Returning once more to the southward, we collected our scholars from S. Christoval and Malanta. We had generally no difficulty at all in this, but in one place we were threatened with spears to prevent our taking away an old scholar. We were assured that it was a sham attack, and I believe it was, for I don't think that we are in the least danger anywhere we are known. Elsewhere it would not be wise perhaps to go; for example, a cutter's crew were massacred shortly after our first visit, not ten miles from the place we visited, at Malanta. This was in revenge for some outrage committed by a slaver perhaps two years ago; we are not however so much deterred as really unable for want of time to add much to the list of our places of call. We had added considerably to our numbers before we left the Solomon Islands, and it was necessary that the vessel should take the party already on board to Norfolk Island, and return for the Banks Islands and New Hebrides scholars.

While she was so employed Mr. Still and myself relieved Mr. Palmer at Mota, for it would have been a waste of force for us to have spent that time on the sea. Mr. Still and myself were there a month, during which time we made an excursion in a boat to some of the neighbouring islands, and spent a few days on what may now be called the Christian island of Ara. The population is not more than a 100; we found 55 already baptized. Henry Tagalana is in charge here, in his own home, and his brother with several other Christian young men and women have been settled there two or three years, and have been steadily teaching and converting the people. The present appearance of the place, the conduct of the school and Divine worship, is really delightful to ourselves as visitors; but of course the trial has not yet come. I take it that it will lie in the effect which they ought now to produce on their neighbours. They have not neglected them. On the Sunday I spent there I went over to witness and take part in the ordinary



Sunday work of the Ara teacher in the neighbouring district of Motlav. School as they call it, that is, a conference or lecture, or if you like, an address, was given in five villages in the course of the day. Arrangements have already been made that two well qualified couples, the wives being Motlav women, should go over and live among the people and keep a permanent school. A very single-minded and zealous young man has also established himself at the back of the large island of Vanua Lava, where the natives who have invited him are building him a house and a school. We visited the place with him in the course of a boat excursion. At Mota, before we took Mr. Palmer's place, the sickness had much abated, but not before very many deaths had taken place among the Christian party. There were no such congregations or gatherings for school as I took part in last year, but I cannot say that I heard of anything like defection. There were some individuals, as we must always expect, who had given way under temptation and had kept aloof; but I heard of none who professedly had departed from a belief in the Gospel. On the contrary, it was a difficulty and a trial to the inexperienced native deacon in charge at the time of the great mortality, that he was continually called upon to baptize dying persons, without knowing or being able to ascertain how far they had sought baptism or attended to the teaching in health. Everybody wished to die a Christian, a very grievous misunderstanding no doubt, but one the prevalence of which seems to me to argue a general belief that the Gospel is true, which is a step towards the personal acceptance of it by individuals.

It was not only by sickness that the Mota people were tried. Something like a famine had followed upon a severe hurricane, which had for the time destroyed the bread-fruit, a staple article of food. They were therefore obliged to go over to the neighbouring island to buy food, and so many of them were withdrawn from the teaching they were receiving and the common prayers. The weakness also belonging to the sickness had prevented almost all from planting their crop of yams, and they were obliged to spend all their time about it lest they should lose the season. This was quite enough to account for the diminished attendance at church and at school, and in the baptismal classes. The two principal schools, however, were at work. I found with George Sarawia more than sixty regular scholars, boys and girls, of whom nearly thirty lived on the Mission premises. At the other school there were about forty regular atten-

dants. These do not include the adults who come for teaching ; and in both schools there was a class of catechumens. There were last year two more schools. One of these in but a small village was blown down by the hurricane, with, indeed, all the houses in the place, and the teachers and scholars were scattered ; but the school is now to be revived. The fourth school was not discontinued ; but the teacher and his pupils migrated backwards and forwards for food, and the teacher is now on his way to Norfolk Island. At Sta. Maria a schoolhouse was built, and the deacon, R. Pantutun, on his arrival collected the children to teach them. But unhappily there, as elsewhere, the return of labourers from Queensland and Fiji has thrown back the natives into the barbarous state from which they were emerging ; and whereas some time ago they had by common consent given up the practice of carrying bows, now the introduction of fire-arms has brought back bloodshed and insecurity, and the scholars from any distance were afraid to go to school. The deacon has now left the island to return to Norfolk Island ; but I hope that teachers from Mota will keep up some school teaching, till we can provide permanently for them next year. We may thus count seven schools in the Banks Islands, and two in the Solomon group ; and this is a matter of thankfulness, for no doubt it is to such schools, conducted by ordained or lay teachers, and not to the occasional visits of European clergy, that we must look for the evangelization of the native race. Such schools and teachers also will be the best means of preserving the people from the evil results of the "labour trade." I have made it a special duty of every teacher to do his best to prevent any natives from engaging in foreign labour, and, what is the same thing, to explain clearly to them what that foreign labour is, and the ruin of their race and country which follows. It is with shame, also, that we have to warn the natives against the infamous practice introduced among them by the white traders of buying and selling lads and boys. This is practised without shame by the traders from Queensland and Fiji ; and it is needless elsewhere than in those places to point out how degrading to all concerned, and hopelessly opposed to any advance of the native people, such a traffic must be. There is no exaggeration in this, though I know very well that the persons interested in the trade excuse it under various pretexts. It is called in the islands, in English and in the native tongue, by the white and black alike, buying and selling men, and is such and nothing else.

The *Southern Cross* returned for us, and we began our return voyage on the 22nd September. We took on board a very large party of young women and girls from Mota and Ara, to be educated at Norfolk Island ; it being of the greatest importance that we should if possible furnish female as well as male teachers well fitted for their work. The large island of Vanua Lava supplied scholars for the first time after a considerable interval. The time is come when we must seek scholars rather from the other islands than from those where we have now established schools under native teachers. Our party, however, from the Banks Islands was so large that we were not able to take many from the New Hebrides, if we had found many willing to come. From Leper's Island, however, we were happily able to receive a party of nine boys with Mr. Bice, who had taken advantage of the return of the vessel to pay a visit to the island. You may remember that last year there was a considerable difficulty in that place, which made it very desirable that, if possible, Mr. Bice should stay a few days among the people. He met with a most friendly reception ; and though the weather was very wet during almost the whole time of his stay, there can be little doubt but that it will produce much good. We can look forward now to the baptism of the first Christians from Leper's Island. At Ambryn, again, the step was taken, which has always been considered an important advance, of sleeping on shore among the people. This is a fine and apparently populous island, in which, if we had the means, I think we might carry on a considerable work.

The last island we visited was Mae Three Hills. This was, in the early days of the Mission, one of the best known and most frequently visited of the Melanesian islands ; but of late years, from one cause and another, we have had little to do with it. In Bishop Patteson's last voyage, however, he visited it, and was much distressed to find how the people had fallen back into all their old barbarism since their greater contact with civilization, as it is called—since so many had returned from Queensland and California and Fiji. He brought away two boys, one of whom had returned, whom we hoped to take back to Norfolk Island. We found his father seriously ill, and left the boy in hopes that he will return to us hereafter. We found the people extremely friendly to us, and apparently tired of their foreign labour. Here, again, if we had the means, or rather the men to send, I believe we might find a centre from which we might work with advantage on the surrounding islands, with which I am not



acquainted ; but of which I should say, judging by what I heard of them when I first saw them ten years ago, that, with the exception of Sandwich Island, they are further from Christianity and civilization than they were then—thanks to the labour trade.

We are returning, then, now to Norfolk Island with a party of scholars, which will bring the whole number up nearly to 180—a very large party, to feed and clothe and teach whom is a task which may well seem too much for us. I think, however, that we shall be enabled to manage for them in Norfolk Island ; and I am persuaded that our Mission, so long as it can show a fair amount of work accomplished, will not lack its share of pecuniary support.

If one surveys the whole field of its action, it is satisfactory to find in the Solomon Islands now two schools established ; in the Banks Islands seven schools, with a native priest and two native deacons at work ; in the New Hebrides neither schools nor teachers, but islands on which, if we could, we might well establish both. In Norfolk Island we have not only a much larger school than ever, but a body of Missionaries, encouraged as well as increased by the accession of fresh help from England. We think, then, that we have much cause to thank GOD and take courage. There are many shortcomings, as we have had great losses, and suffered great affliction ; but we can say honestly that we have tried in our great loss and affliction to keep our work going, and say thankfully that the blessing of GOD, for Whom we work, does not seem hitherto to have failed us.

R. H. CODRINGTON.

NORFOLK ISLAND,  
*November 10, 1873.*

WE are already settled down in good working order, and our new fellow-helpers are doing good service in the school. Mr. Selwyn is going to write to you, and to convey his first impressions. I cannot doubt that they will be favourable, for, on coming back here from the islands, so experienced a member of our body as myself is struck with the appearance of the place and of the natives. I find that we have now seventeen native communicants here, and I have a large number of applicants for holy Baptism.

R. H. CODRINGTON.



## THE SICKNESS AT MOTA.

LETTER FROM THE REV. EDWARD WOGALE, (MELANESIAN DEACON)  
TO THE BISHOP OF AUCKLAND.<sup>1</sup>

*July 30, 1873, from MOTA.*

I SHALL write my letter to you concerning my arrival at Mota. I arrived at Mota July 17, and we heard that Mota was in a pitiful state, because sickness had fallen on them, and, unfortunate people, their bodies were all emaciated. And the sickness is not yet over ; they are still sick ; they still die. And unfortunate Sarawia ; Sarah was lost to him by death. And we three, he and I and Palmer, go round and round the island, go to look after the sick and to give them medicine. One day Palmer will go all the way round, and Sarawia as far as Gatava, and I to reach Mareanusa. Look you, this is done on one day or another, but every day always Palmer goes somewhere, and I somewhere, and Sarawia somewhere, to look after the sick, you understand. And when I am sitting with the sick, and talk to them, some beg me to baptize them, and I answer them, "But do you understand the reasons why persons are baptized?" Then I say again, "Soon, perhaps, you will be baptized, but I shall talk to you about it, that you may understand." And I do not baptize anyone hastily because he asks it ; because I think that some, perhaps, ask without knowing why, and I am afraid of baptizing anyone unduly, who does not yet understand what baptism is ; but I have given them repeated instruction concerning it.

And this is again a matter that I think of with grief, that some of the Church do not live properly here ; but, ah ! it pains me. And for a time I am going to stay here at Mota. But this land is to be pitied ; their food also is consumed, and now they are paddling over to Vanua Lava to buy food ; but with what bodies ! because they have been ill hitherto, you know. But excuse me that I can't write straight. So this is the end ; but that was an excellent letter you wrote me. Your man has written this to you.

EDWARD WOGALE.

(1) This letter is re-printed from the number of the *Church Gazette* published at Auckland on December 1, 1873.

## PROGRESS IN AUCKLAND, NEW ZEALAND.

### LETTER FROM THE BISHOP.

BISHOP'S COURT, AUCKLAND, *Sept. 25, 1873.*

IN answer to the Society's appeal of last year, I had the pleasure of forwarding the amount of a collection, made at Taranaki, one of the divisions of this diocese directly benefited by the annual grant of the Society. I am not sure that our Taranaki people will be able to make another collection for the Society in the current year, inasmuch as they are exerting themselves to provide a stipend for a third clergyman to minister to the white population, and I am urging them to provide an endowment fund for the maintenance of a Maori deacon, to preach to his apostate countrymen in those parts.

I am glad to be able to add that the sum of 215*l.* 10*s.* 8*d.* was contributed to the funds of the Melanesian Mission by churchmen of this diocese in the year 1873, in addition to special subscriptions to a Bishop Patteson Memorial Fund.

I am happy to be able to report, that the Rev. J. R. Selwyn, who is staying with me at present, is quite restored to health, and is expecting very soon to leave Auckland for Norfolk Island, the head-quarters of the Melanesian Mission.

The new Mission schooner, which is being built within sight from my house, is progressing satisfactorily, and is likely to be one of the strongest vessels in this part of the world.

W. G. AUCKLAND.



## A WEST INDIAN BISHOP'S JOURNEY TO A SYNOD.

A LETTER from the Bishop of Nassau, written from the Bahamas on January 2, tells of his journey to the meeting of West Indian Bishops at Demerara, in words which recall the perils and trials of many of the Bishops who travelled to Nice for the Great Council :—

“It was no easy matter for me to attend the meeting of the West Indian Bishops at Demerara, and to get from one extremity of the West Indies to the other. Out of the eight weeks I was absent from home, six were taken up with travelling : to say nothing of a hurricane at starting, into the edge of which we ran, and a shipwreck to



finish up with—the latter thank GOD, an affair of no danger at all. I was, however, well repaid for my trouble by the pleasure of meeting my brethren, and feeling myself no longer completely isolated.”



### MISSIONS IN GUIANA.

READERS of the *Mission Field* are familiar with the successful work among the aboriginal tribes of Guiana, which is conducted under the superintendence of the Rev. W. H. Brett, who wrote, in December:—

“The year now closing has been marked by steady progress. The number of converts admitted to the Church by Holy Baptism has fully equalled the average of former years, though it has fallen short of the number in 1872, which in that respect was considerably in excess of any that had gone before it.

“I have already reported to you the chief events as they have occurred. The completion of the campanile at Waramuri Mission has been followed by the erection of one at the small intermediate Mission at Hackney; so that in each district the sound of the ‘church-going bell’ is now heard calling the worshippers to the House of God.

“In the early part of this year I went with our loved Bishop to visit the Indian Mission at Orealla in the Corentyn.

“I have now but just returned from the Indian Missions on the Upper Demerara—the Bishop having taken me with him on his Visitation. We left Georgetown on the 18th November. The rainy season was setting in, but the Conference of the West Indian Bishops had rendered it impossible to start before that date.

“After a most fatiguing pull of five days, we reached the Great Falls Mission on the Saturday after dark. This station was established in 1869 under circumstances of great promise; but it is at present in a somewhat depressed condition. The teacher is an aged man, too feeble to travel about much among the people. One of the leading Acawoio converts, son of the old chief Xanáimapo, has died lately; and a Portuguese has had a grant of land for wood-cutting purposes given by the Colony, closely adjoining our Mission. This latter circumstance is of itself enough to depress or destroy any Mission.

“The Rev. C. D. Dance, Superintendent of the Demerara Mission,

met us here ; and with him the Bishop concerted measures for the revival and benefit of this station.

“ There are on the Demerara, and below the ‘ Great Falls,’ several *rapids*, where the stream dashes violently over beds of rocks ; and in the dry season these are difficult and dangerous to descend. On our return the keel of our boat struck violently on the rocks of the upper Coomapāro rapid, and after several concussions we found our rudder broken away. Our steersman called to the rowers to work round, and they did so just in time to turn aside into an eddy, which carried us to the bank. There we held on, and examined the extent of the damage. An oar was then attached to the stern to steer with, we lowered the boat with a rope down the other rapid, and went on until we arrived at a settlement, where the rudder was again fixed on. It steered very badly, but answered its purpose for the rest of the voyage, and the boat went down the lower (and larger) set of rapids, five in number, without accident.

“ At the foot of these, the ‘ Matale ’ rapids, there is a neat and substantial chapel, and a mixed congregation of settlers and Indians. But there has been no resident teacher for some time past, and the Bishop, ere leaving, had to take measures to supply the vacant post.

“ A run of about six hours with the current took us down to Muritaro. Here there is a new Mission established, the Indians attending which are mostly strangers, from the wild and rugged mountain region lying on our south-west border. To supply themselves with iron implements, &c., families of various nations used to cross over from that region to the Demerara, for temporary employment by the woodcutters there. They seem to have taken a fancy to that part of the river, and, since the introduction of Christianity among them by the Acawoios, have located themselves there in considerable numbers. A young settler, named Lobertz, became their teacher, struggling on with a salary little more than nominal for two or three years. I am sorry to say that, though our Diocesan Society is helping him as far as its numerous and heavy claims admit, his pay from the Church is still quite inadequate to his support without other labours.

“ We slept in a cottage which this teacher had built for his own residence but not yet occupied. It was rather a novelty to tread on a floor composed of the bark of trees newly laid down,—the slabs preserving their original curve, and the whole being consequently rather *wavy*. The sides of the building are of the same material,

though the roof is of troolie thatch. But being very tired, we got some comfortable sleep therein.

"I may be pardoned for mentioning here an incident which pleased us much. As we were falling asleep in our bark lodging, we heard the sweet voice of some young Indian female singing in the distance—almost the only sound that could be heard in the deep stillness of night—and she was singing in English :

"Jerusalem the Golden,  
With milk and honey blest !"

"When we considered all that those words implied from the lips of one of her race, so famous for its tenacity of blood revenge and other Indian vices, we felt ourselves 'blessed' in hearing them from her.

"The next morning began with divine service in the chapel of this new Mission. It is a most primitive building, if the materials be regarded ; but well and tastefully arranged. It consists of a thatched roof over a substantial wooden floor, with a screen of plaited leaves along the sides, to check the fierce rays of the sun and the heavy tropical rains. The chancel is apsidal, the best form, *when open*, for this climate ; and a little rustic campanile has been erected on one side of the western end. The Mission buildings stand along the high bank of the river.

"After morning prayer I catechized, and went through several portions of the Scriptures printed for me in Acawoio by S.P.C.K. My class numbered 150, but only thirty of these were Acawoios, the remaining number being of tribes who are now only beginning to make themselves known to us—the Arecuna and Paramuna, with many Macusis. These are races whose languages, though with many dialectic variations, are cognate with the Acawoio. It was no small comfort to me to find that all responded to the questions, and seemed as much impressed with the instruction conveyed to them as the Acawoios themselves.

"Thirteen adults of those tribes, besides infants, were baptized at morning prayer. The chapel was crowded. The Bishop confirmed thirty-eight, including some settlers, and sixty-three received the Holy Eucharist.

"This Mission is of spontaneous growth. It seems indeed to have sprung up suddenly out of nothing, so utterly improbable would its existence at this day have seemed to any who—like Archdeacon Jones and myself—passed the spot one dreary evening in 1865,



vainly seeking a human habitation to rest in from long-continued fatigue and incessant heavy rain.

"Having sprung thus silently from God's blessing on self-denying zeal, I feel assured that by the same blessing it will do good work. And it is most worthy of the support of the Church at large, on account of the variety of races there assembled, and the intercourse opened and hold obtained, through them, with tribes who dwell beyond the frontier of our own Colony.

"After leaving Muritaro we visited Dalgin station, where a very handsome and substantial chapel is being erected, mainly through the energy of Mr. G. Alleyne, a black settler. It was unfinished, but we held divine service in it, the congregation consisting of settlers and Arawâk Indians, the aboriginal inhabitants of the district.

"Thence down the river to 'Hyde Park,' where we saw another nice chapel in a similar state of advancement. The next stage of our voyage brought us to Georgetown, where I left the Bishop and returned to Essequibo.

"I have written the above sketch of our Demerara voyage at the Bishop's request. It took us eleven days of severe labour—only four nights being spent in needful rest; our time being occupied with ministerial duty, or the incessant movements to save time which the tides, or the rapids (impassable save in broad day-light), rendered imperatively necessary."

From other parts of Guiana, clergy working amidst races other than the aboriginal Indians—races differing as widely from them as from each other—give also cheering accounts of progress. Thus the Rev. John Bridger wrote, at the end of November, from Port Mourant, Berbice, that there had in the course of the year 1873 been a marked increase in the number of his communicants, as well as in that of the attendants on his Church services, and that the offertories were larger than formerly. In January a decent Mission Chapel, built by voluntary contributions in a distant part of his Mission, was opened, also a Day School in the same place. Here, too, congregations and offertories are good. A month or two before that a new School was opened at Port Mourant; this is now attended by 140 children. But the most important part of Mr. Bridger's letter relates to work amongst the Chinese and Coolies, of which he writes:—

"The Coolies have purchased part of an old estate near to Port Mourant; and although they were all heathen, they came to me asking me to open a School on their land. I at once wrote to the Governor, and have just succeeded in obtaining a grant from the Colony chest, for the purpose of education, for these people. The School I opened on the 1st of the present month. I anticipate much good from this. The Coolies are very difficult to win to Christianity; but I take it as rather a hopeful sign that they should thus spontaneously ask a clergyman of the Church of England to do something for their children.

"The few Chinese living in my district are fast joining the Church. Within the last few weeks I have admitted five adults by Baptism, and on Monday hope to have several more anxious to come into the fold of the Good Shepherd.

"I think it should be known that one of my coolie Christians—a good earnest man—has volunteered to work under me as a catechist among his countrymen. He is of course unpaid; but does his work none the less faithfully. Every Sunday he visits the hospitals on the two estates, and there, speaking in their own language, tells the sick the glad tidings of the Gospel of CHRIST.

"One is constrained to ask, on looking back at the past year, how much of the success of the Mission work, even in this small district, may not be due to the Day of Intercession; and I am positive that there is not a single Missionary but has in some way or another felt the benefit of the united prayers of our dear Church on that day."



## [ A YEAR'S ] WORK IN NEWFOUNDLAND.

LETTER FROM THE REV. T. A. GOODE.

CHANNEL, NEWFOUNDLAND, Nov. 27, 1873.

THERE have in the past year been more deaths than usual—some very sudden; others after prolonged sickness. The death-bed visitations, I think, have been to me the "oasis in the desert." Shipwrecks have been frequent, and the results fearful. But I must not trouble you with an account of these losses, caused in a great measure by the want of light-houses and other preventives which are now so numerous in almost every country, except in this dark, foggy island. I have made these facts known through the

public papers, in order that those who are commercially concerned may take some steps to save the lives and property which are being lost every year in the Gulf of St. Lawrence.

There are a few things, besides these sad accidents, which I must bring before your notice :—

I. A decrease in the population of the Mission, owing to a flow of immigrants to an island called Anticosti, about 150 miles from Channel, in the Gulf of St. Lawrence. This scheme has disturbed the minds of many ; but now it seems to be a doubtful speculation. Three small schooners took many families from my Mission—(1) started and discovered some place which they thought must be Anticosti, but they could not land ; so they sailed to Newfoundland, and the captain discharged his cargo in a most desolate place, where it is generally believed they will very probably starve this winter ;—(2) missed it altogether, and ran 150 miles beyond it and reached Labrador, where she left her disappointed load. The schooner was returning to Channel with seven men to take some members of the families and more immigrants ; but she must have been lost, and all hands, as nothing has been heard of them since ; —(3) started with a little skiff, carrying forty-five souls. She was a poor, ill-found, rotten smack. They have not been heard of, and most likely all have perished in that fearful gale which did so much damage in the autumn, as they sailed from Cod Roy the day before it began. There was not a man on board who could, I believe, read or write. The course to Anticosti was given them when they started, and that is all they had to guide them.

I wrote to the Bishop of Quebec about this rush to Anticosti, as the island is included in his diocese ; and in reply he said he had heard that the undertaking was doubtful, and, if it should bring a permanent population, a clergyman, to do any good, should be stationed there altogether. I promised to visit my people there ; but I could not manage it this year. As I said to the Bishop,—it is of the greatest importance to have a clergyman there at first, as even very many of the Wesleyans are friendly towards the Church.

This foolhardiness and adventurous spirit is but too true a picture of the way some of our rough but brave fishermen risk the salvation of their souls. They think they can do just as well as shipmasters and navigators, without acquiring the knowledge and skill they possess. In fact, they surpass men of science in daring the perils of the sea. For they say, "*he that is born to be hung cannot be*



*drowned.*" This, alas! is the fatal belief of many fishermen in Newfoundland. Neither are they careful to acquire those necessary qualifications which steer men aright in the narrow way that leads to Heaven. No, they risk this also, and say, he that is born to go to Heaven, goes there, and not otherwise. This wicked and conceited belief hinders our work very much. Because fit education is neglected, I began a night school, as in former winters; but I had to give in hopelessly—the attendance was so small.

II. We have had the Le Gallais monument erected in front of the church. It is a very handsome piece of workmanship. The stone was imported from England; and the whole cost was defrayed by ourselves, except a liberal subscription from the Bishop, and a little from one or two more friends. It cost over 50*l*. The inscriptions on the four sides of the monument are—(1) "To the Memory of the Rev. Wellmein William Le Gallais, Missionary of the S.P.G. at Channel, who perished at sea 27th October 1869, aged 36 years;"—(2) "This monument is erected by friends and parishioners of the Rev. W. W. Le Gallais, in testimony of their affection and of their gratitude;"—(3) "The Rev. W. W. Le Gallais, in returning from visiting a sick parishioner, was drowned, with two companions, by the upsetting of their boat;"—(4) "'He that loseth his life for My sake shall find it.'—St. Matt. x. 39. There shall be no more sea."

III. The arrival of our new Schoolmaster for Cod Roy.—For a long time I had been seeking for a suitable man, and at last he came to us from St. Alban's choir, Manchester, being highly recommended by several clergymen. I am altogether responsible for his salary. I have but a small sum to support myself, scarcely as much as will keep me out of debt. The Bishop gives some assistance, and friends in England will help also. When I spoke of his salary to you there was no hope held out to me of a new grant from the S.P.G., owing to the want of funds, and also because Newfoundland receives a very large amount compared with other dioceses. Still I do not hesitate to say that no part of Newfoundland is in more need of such a man as Mr. Wilkinson than Cod Roy, which is on the French shore, where the Government of Newfoundland has no control. The population is large and mixed, comprising French, English, Scotch, Irish, and Indians. Mr. Wilkinson has commenced well. He has forty day-scholars, and seventy at Sunday school. He also has a promising night school. He reads the Church Service twice on

Sundays and Holydays, and also Wednesdays and Fridays. He buries the dead, and reads the thanksgivings of women after childbirth, visits the sick, &c. He is with us now in Channel spending Christmas. Coming fresh from England, he brightens us up in many things. I am sure if the S.P.G. could at all afford 15% or 20% a year in addition, Cod Roy deacon-schoolmaster has a claim to it. I expect great results from his pious and earnest endeavours; and if things turn out as we expect, we shall see a large Church population gathered together there fearing the Lord. We need help and encouragement from England in contending with wickedness and the severity of the climate in Newfoundland.

The last year has been more prosperous than usual throughout the colony; and yet, strange to say, the people on the whole have behaved worse than for several years before. The general elections have been the cause of this bad conduct. Intoxicating liquor was freely supplied, and the result has been a fearful amount of drunkenness. This is a most ungrateful return for God's goodness, and the many mercies of the past year. Still, the Governor appointed a Day of General Thanksgiving to be observed throughout the colony. There has, as I said, been good cause for such a day; but the amount of sin committed about the same time called for a day of general humiliation and fasting, instead of feasting and holiday keeping.

The only other incident that comes to my mind now is one that took place at Burnt Island in my Mission. I preached one Sunday upon "Satan taking people captive at his will." I spoke, it seems, very plainly on the subject, and afterwards the people spoke of it. Some of the most sensible and feeling ones said they were afraid he had a "good claw" in them; but others were quite *indignant*. They did not think GOD would punish them so severely for their sins. In the evening I went to see a poor invalid woman. Her husband was boiling with rage. He swore in his rage that he would not come to church again; but before I left he promised to come, and so he has. I also said that if I saw signs of improvement, and that he was living the life of a Christian, I would, in course of time, be able to tell him that "as many as are led by the Spirit of GOD, they are the sons of GOD."

There have been other like cases. It is not by any means a pleasant thing to see a couple of drunken fishermen leave a whole crowd by your gate, and come into your kitchen and demand if you meant

them and the other men in your sermon last Sunday night, when you preached about the "Works of the flesh, and the fruits of the Spirit." It is hard, I tell you, to act the "gentle life" under such circumstances. However, a few days have changed things; and now all these fellows, to a man I believe, are good sons of temperance! But they require a more converting influence—a great out-pouring of the blessed Spirit of God.



### CONSECRATION OF THE BISHOP FOR MADAGASCAR.

THE Rev. Robert Kestell Kestell-Cornish, M.A., of Corpus Christi College, Oxford, late Vicar of Landkey, Cornwall, was consecrated Bishop for Madagascar in the church of St. John, Edinburgh, on Monday, Feb. 2, the Feast of the Presentation of CHRIST in the Temple.

Morning prayer having been said at nine, the Consecration Service began soon after eleven. The Bishops of Brechin, Edinburgh, Aberdeen, and Glasgow were the consecrators. The Rev. W. T. Bullock (Secretary of the S.P.G.) preached, taking for his text the fifth verse of the first chapter of the Epistle to Titus, *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.* An abstract of the sermon was printed in the *Scottish Guardian* to the following effect:—

"The special occasion of the service to-day is the setting apart a Christian leader for a distant and difficult enterprise, the importance of which can only be estimated by considering it in connection with that vast scheme of Providence for the evangelization of the world of which it forms part. The work of a Bishop in Madagascar in the present day finds its scriptural parallel in the work of Titus in Crete. The work of Titus was—to construct in a populous heathen island, with a few imperfect Christians as his basis, a Church which should endure and, in fact, has endured to the present day. His special difficulties were the recent origin of the Christianity of that island, the proverbial immorality of the people, the superficial and imperfect Christianity which they held, and their want of organization. Yet these difficulties were successfully encountered.

"Turn, now, from Crete in the first century to Madagascar at the present day. If we examine the island where the Mission of Bishop Cornish will be, we shall find that, taking the largest calculation of



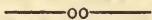
the number of professing Christians now in Madagascar, they are about one in twelve of the whole population, or 400,000 out of 5,000,000 heathen. The conversion of most of these Christians is due, directly or indirectly, to the London Missionary Society, who were, with the exception of the Romanists, the first Christian Missionaries in that island. Among their converts have been many martyrs for the faith ; and to them belongs the honour of diffusing the first Christian literature in the vernacular tongue.

“Among the difficulties which will beset the Bishop on his arrival in Madagascar, besides the task of acquiring a new language, and the absence of those accessories which facilitate a clergyman’s work at home, must be reckoned a great paucity of instruments by which to influence the millions of heathen to whom he is sent. He has, at present, but three English clergymen and a few native catechists to help him. The heathen are only emerging from a state of barbaric seclusion. They are asking for instruction in religious truth, often with merely worldly motives. They are steeped in gross immorality ; they are unhappily aware of the vices of many professing Christians, and of the disunion between Christian communities.

“I decline to forecast the line which the Bishop may take in addressing himself to his great work. But so much as this may be said : The Bishop will go everywhere—first as an ambassador for CHRIST, beseeching the unconverted to be reconciled to GOD ; and secondly, as a representative of the ancient Church of the island from which he is sent forth ; for the Churches of England and Scotland are *one*, and this consecration is an act in which the spiritual authorities of both Churches concur—the Scottish Bishops, with the same Christian kindness which they have shown on former occasions, having consented now, at the request of the Archbishop of Canterbury, to perform a consecration which his Grace is willing but unable to perform. Representing the traditionary faith of the ancient Church of this our native country, the Bishop will go forth—a visible sign to the people of Madagascar that the Church at last has completely fulfilled the request of King Radama to Bishop Ryan, and will now be in the integrity of its constitution, a teacher of the people of Madagascar. The Bishop will represent also in Madagascar the principles of friendliness and forbearance to all Christians who do not own him as their head ; while he will not refuse, if called upon, to *expound the way of God more perfectly* (Acts xviii. 26) to all who seek his guidance.

“The office of the Bishop in relation to the whole Christian Church, and, indeed, of all Bishops, is strikingly set before us in the following words of St. Bernard, addressed to his own ecclesiastical superior:—

“Look upon thyself as the brother of all those who love and fear God. Bear in mind that thou art under obligation to be a model of justice, a mirror of holiness, a pattern of piety, an assertor of the truth, a defender of the faith, a teacher of the heathen, a leader of Christians, a friend of the Bridegroom, a companion of the bride, an ordainer of clergy, a shepherd of the people, a teacher of the unlearned, a refuge for the oppressed, a pleader for the poor, a hope of the miserable, a guardian of orphans, a judge for widows, eyes for the blind, tongue for the dumb, a staff of the old, an avenger of guilt, a terror to evil doers, a praise of them that do well, the rod of the powerful, the scourge of tyrants, father of kings, moderator of the rigour of the law, a priest of the most High God!”



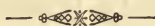
#### INTERCESSION ON BEHALF OF MISSIONS.

WE invite the attention of our readers to the following Resolutions, which were adopted last December at a meeting of the Association in the Archdeaconry of Buckingham for promoting Foreign Missions, held in the Lady Chapel, St. Mary's, Aylesbury. The subject is one which requires great consideration; and we should be glad to receive any expression of opinion from our readers on the following points:—(a) whether it is desirable that there should be a fixed annual time of prayer for Foreign Missions; (b) whether such time should now be appointed authoritatively; (c) what should be the season and the limit of any time which might be set apart. On these and other points there is, we believe, great diversity of opinion. The Resolutions of the Buckingham Missionary Association were:—

“I. That, while this Association records with thankfulness the Blessing which seems to have attended the appointment of Dec. 20, 1872, as a Day of Intercession for Missions, their experience of the recent observance on Dec. 3, 1873, leads them to the conclusion that it is not desirable to repeat too often the appointment of a single day of Intercession.

“II. That, in the judgment of this meeting, it is very desirable that a week in every year should be set apart by authority for the

purpose of quickening the interest of the Church in Foreign Missions, and that the season of Advent, or of the Epiphany, or of Ascension-tide, would any one of them appear to be a suitable season for such an appointment."



#### A GOOD EXAMPLE: THE LATE GEORGE THOMPSON, ESQ.

THE following communication is printed in the hope that others may be led to follow the bright example which it sets before us :—

"On the Feast of the Epiphany, Joseph Thompson, Esq., who has been for many years a member of the Congregation of Holy Trinity Church, Walton Breck, waited upon the Incumbent, the Rev. Holland Lomas, in the vestry, immediately after Divine Service, and handed over to him the sum of 200*l.*, which his late lamented brother, George Thompson, Esq., of Everton, had requested him to intrust to the Rev. gentleman for distribution among some of the principal charities contributed to by his congregation. With the approval, and partly at the suggestion, of Mr. Thompson, the money has been assigned as follows :—

"Holy Trinity Church Schools, 50*l.* ; towards the erection of a Class-room for the Schools, 50*l.* ; Society for the Propagation of the Gospel, 50*l.* ; Society for Promoting the Employment of Additional Curates, 25*l.* ; Diocesan Society for the Relief of the Widows and Orphan Daughters of the Clergy, 25*l.*

"The late Mr. Thompson died intestate. His surviving brother has religiously carried out the wishes of the deceased, only expressed within a very few hours of his death."



#### *Wants.*

AN ENGLISH CHURCH IN PORTO RICO is needed to supply the wants of our own people who live in that populous Spanish colony. Unless they are provided with the ministrations of our Church many of them will live and die without God. They feel the need, and have done their best to supply it. Indeed, had it not been for an unusually protracted drought, which has injured the crops and impoverished many of our fellow-churchmen, they would not have asked for our help. They had made arrangements for providing themselves with a church and schoolroom. But now their utmost efforts will not do this, unless help comes from without. The Society for Promoting Christian Knowledge has promised 100*l.*, to be paid as soon as the rest of the necessary funds have been collected. This appeal has the sanction and sympathy of the



Bishop of Antigua. We trust that it may touch the hearts of those of our readers whose lot it has been to live in a Christian land where they are treated as heathen.

A CLERGYMAN in full Orders is wanted for a healthy and beautiful district in the Island of Jamaica.



A CORRECTION.—We have been requested to state that the extract from a local paper given in the last number of the *Mission Field*, under the head of *Algoma, use of Society's help* (page 57), referred, not to the new diocese of Algoma, but to a proposed new diocese which may be formed out of the diocese of Toronto.



## ANNUAL MEETING.

THE Annual Meeting of the Society was held at 20, Duke Street, Westminster, on Friday, February 20th, at 11.45 A.M., the Lord Bishop of Gloucester and Bristol in the Chair. There were also present, Earl Powis, Bishop Piers Claughton, P. Cazenove, Esq., Rev. C. B. Dalton, *Vice-Presidents*; Rev. B. Belcher, Rev. A. Blomfield, Rev. J. Cave-Browne, Rev. W. Cadman, Dr. Currey, C. Dale, Esq., G. Frere, Esq., W. L. Lowndes, Esq., Rev. E. J. Selwyn, General Turner, *Members of the Standing Committee*; the Rev. C. Bannatyne, T. Bastow, Esq., Rev. W. Bazeley, Rev. S. Benson, Rev. W. Blunt, John Boodle, Esq., Rev. J. W. Buckley, C. J. Bunyon, Esq., Rev. J. Hall-Doe, Rev. Canon Eade, Rev. J. W. Festing, Rev. Dr. Finch, Rev. J. A. Foote, Rev. C. D. Goldie, Col. Gray, M.P., Rev. Dr. Alfred T. Lee, Rev. E. H. MacIachlan, Rev. Herbert Mather, J. B. Pulman, Esq., Rev. E. Rudge, Rev. H. C. Sanderson, Rev. Canon Tinling, Rev. G. F. Townsend, Rev. W. Wallace, and Rev. J. H. Worsley.

1. Read Minutes of last Meeting.

2. The Auditors' Report was presented by C. J. Bunyon, Esq., and it was resolved that the best thanks of the Society be accorded to the Auditors for the trouble which they have taken.

3. P. Cazenove, Esq., presented the Report of the Treasurers. The Society's income, as compared with that of 1872, was as follows:

I.—GENERAL FUND:—	1873.			1872.		
	£	s.	d.	£	s.	d.
Collections, Subscriptions, &c. . . . .	75,067	1	7	73,393	15	6
Legacies . . . . .	8,172	6	10	8,061	4	2
Dividends, &c. . . . .	3,492	9	2	3,047	10	4
	<hr/>			<hr/>		
	86,731	17	7	84,502	10	0
II.—APPROPRIATED FUNDS . . . . .	10,286	8	7	16,529	4	8
	<hr/>			<hr/>		
	97,018	6	2	101,031	14	8
III.—SPECIAL FUNDS . . . . .	13,240	13	11	12,092	6	4
	<hr/>			<hr/>		
	£110,259	0	1	£113,124	1	0

4. Resolved that the thanks of the Society be accorded to the Society's Treasurers for their valuable services throughout the year.

5. On the recommendation of the Standing Committee, His Grace the Archbishop of Canterbury was requested to accept the office of President for the ensuing year. The surviving Vice-Presidents, together with the Bishops of Barbados, Gibraltar, Algoma, Bishop Callaway, Bishop Kestell-Cornish, and Bishop Harris late of Gibraltar, were elected Vice-Presidents; the Bishops of the Episcopal Church of the United States were elected

Honorary Associates. Philip Cazenove, Esq., Rev. J. E. Kempe, and Henry Barnett, Esq., were re-elected Treasurers. C. J. Bunyon, Esq., E. M. Browell, Esq., Benjamin Lancaster, Esq., and H. W. Prescott, Esq., were elected Auditors. The Rev. W. T. Bullock was re-elected Secretary, W. F. Kemp, Esq. and Rev. H. W. Tucker, Assistant Secretaries, and Rev. G. C. Campbell, Honorary Assistant Secretary.

6. Resolved that the best thanks of the Society be offered to J. W. Ogle, Esq. M.D., the Society's Honorary Consulting Physician, and that he be requested to continue his valuable services.

7. Resolved that T. Charrington, Esq., Rev. G. P. Pownall and Rev. G. H. Wilkinson, be re-elected, and that Gen. C. W. Tremenhoe, C.B., Gen. Fytche and Rev. J. W. Festing, be elected Members of the Standing Committee.

8. The cordial thanks of the Society were given to the following Honorary Deputations for the valuable assistance they have rendered to the Society during the past year by pleading the cause at Sermons and Meetings :—

Bishop Abraham, Rev. R. K. Arbuthnot, Rev. J. Bacon, Rev. C. Baker, Bishop of Bangor, Rev. R. H. Baynes, Rev. W. Belt, Rev. R. P. Bent, Rev. E. H. Blyth, Rev. H. J. Bodily, Rev. H. B. Bousfield, Rev. R. C. Lundin Brown, Rev. C. Bull, Bishop Callaway, Rev. Dr. Caldwell, Rev. J. Cave-Browne, Rev. J. J. Browne, Rev. J. Cawthorn, Rev. W. R. Clark, Bishop Piers Claughton, Rev. W. L. J. Cooley, Archdeacon Croghan, Rev. J. H. Crowfoot, Rev. C. G. Curtis, Rev. W. S. Darley, Rev. J. Denton, Rev. G. W. Druce, Rev. W. A. Elder, Rev. F. W. Ellis, Bishop of Ely, Bishop of Exeter, Rev. F. Farrer, Sir H. E. Bartle-Frere, G.C.B., Rev. A. C. Fraser, Rev. M. J. Fuller, Rev. J. P. Gell, Rev. Canon Gregory, Rev. R. M. Grier, Rev. H. N. Grimley, Rev. A. O. Hardy, Rev. J. B. Hoare, Archdeacon Huxtable, Rev. W. T. Image, Rev. Dr. F. Hessey, Rev. W. H. Jones, Rev. J. H. Jowitt, Rev. R. Joynes, Rev. B. S. Kennedy, Rev. W. S. Kennedy, Rev. C. Kempe, Rev. H. S. N. Lenny, Rev. R. Lewis, Bishop of Lichfield, Rev. J. B. McCaul, Archdeacon McLean, Rev. W. H. Maddock, Rev. G. A. Mahon, Rev. H. Mather, Rev. W. Michell, Rev. Dr. Monsell, Earl Nelson, Bishop of Oxford, Rev. A. Phillips, C. Raikes, Esq. C.S.I., Rev. W. J. Rawson, Rev. J. Richards, Rev. T. Rooke, Rev. W. M. Ross, Rev. C. Sloggett, Rev. F. Smith, Rev. Canon Stephen, Rev. J. B. Sweet, Rev. A. R. Symonds, Rev. W. S. Lach-Szyrma, Rev. C. Taunton, Rev. G. F. Townsend, Rev. J. Trew, Rev. L. Tuttiatt, Rev. Canon Venables, Rev. G. Warlow, Rev. C. P. Wilbraham, Rev. J. H. Wills, Rev. A. F. A. Woodford, and Rev. E. J. Wrottesley, Dean of York.

9. The Rev. J. M. Dolphin, of Coddington, Newark, was appointed Organizing Secretary for the Archdeaconry of Nottingham, and Rev. T. F. Barker, of Thornton-le-Moors, for the Archdeaconry of Chester.

10. The sum of 10*l.* was voted towards the erection of a School in the parish of Pentlow, Essex, where the Society owns estates.

11. The Right Hon. J. R. Mowbray, M.P., and the Rev. A. Purey Cust, having been selected by the Incorporated Members of the Diocese of Oxford; the Rev. and Hon. Francis Grey and William Henderson, Esq., by the Members in the Diocese of Durham; W. P. Lindsay, Esq., and Rev. J. Monkhouse by the Members in the Diocese of Winchester; Baron Dimsdale and Rev. H. F. Johnson by the Members in the Diocese of Rochester; the aforesaid gentlemen were approved as Representatives of their several Dioceses on the Standing Committee.

12. On the recommendation of the Board of Examiners, the Rev. W. T. Gaul, late of Foyle College, Derry, was accepted as qualified for Missionary work.

13. Resolved that the thanks of the Society be accorded to the Episcopal College of Scotland for the action of the Bishops in the matter of the

Consecration of Bishop Kestell-Cornish, and especially to the Bishops of Brechin, Glasgow, Aberdeen and Edinburgh, the consecrating Bishops who, at much inconvenience, came to Edinburgh on February 2nd, for the purpose of taking part in the Consecration.

14. The Secretary gave notice that the Standing Committee would propose, at the meeting in April, the Hon. Henry Walpole to be a Member of the Standing Committee, *vice* Lord Richard Cavendish deceased.

15. The Secretary laid on the table a correspondence between a Joint Committee of the Standing Committees of the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel, on the increase of the Indian Episcopate and the development of Missionary work in India.

16. The Secretary announced that a special fund had been opened for the relief of sufferers by the Bengal Famine, and that sums contributed would be disbursed through the Missionaries of the Society.

17. The thanks of the Society were accorded to the Convention of the Church of the United States for a present of three volumes of Historical Documents, and to the British and Foreign Bible Society for a donation of a supply of copies of the Gospel of St. Luke and the Acts of the Apostles in Japanese.

18. The Secretary read a report from the Organizing Secretary of the Diocese of London on the support which the Society had received during the past year in the metropolis.

19. The Secretary presented the Standing Orders for the government of the Society's meetings, which after discussion were adopted.

20. The Standing Committee proposed :—

“That in Bye-law IX.*a* the word ‘triennially’ be substituted for ‘annually.’”

An amendment to postpone the consideration of the subject to the meeting in May was carried.

21. The Rev. W. Blunt gave notice of his intention at the meeting in May : “To propose resolutions for an amended System of Diocesan Representation.”

22. The Rev. T. Darling moved, and it was resolved :—

“That when any Member at a Monthly Meeting of the Society gives notice of his intention to ask a certain question at the next Monthly Meeting, such question shall appear as part of the proceedings of the said meeting, unless the Board do otherwise determine, and that this resolution be a part of the Standing Orders.”

23. The seal of the Society was ordered to be affixed to a deed of release to the executors of the late T. Wilson, Esq.

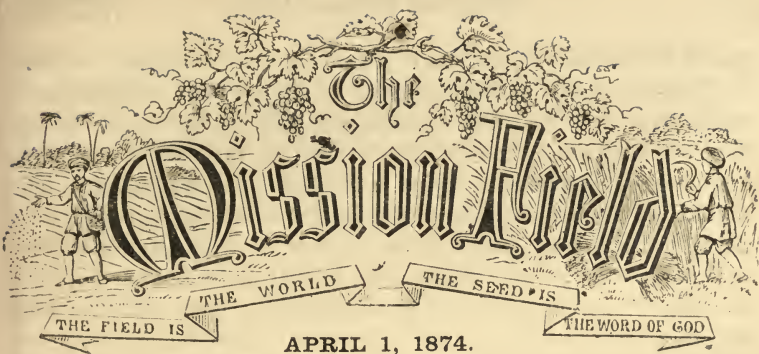
24. A copy of the Society's Regulations was laid on the table.

25. All the persons proposed in December were elected Members of the Corporation.

26. The following persons were proposed for incorporation in April :—

Rev. F. H. Gray, Hockliffe ; Rev. A. R. Irvine, St. Mary's, Colchester ; Rev. Albert J. Foster, Pembroke College, Oxford ; T. F. Punnett, Esq., S.P.G. Treasurer, Bombay ; Major-Gen. Sir R. Wilbraham, 1, Whitehall Gardens, S.W. ; J. B. Hanbury, Esq. Clipstone House, Market Harborough ; Rev. G. A. Walker, Chidham, Emsworth ; Rev. A. H. Glennie, the Close, Chichester ; Rev. G. Arbuthnot, Arundel ; Rev. R. Foster, Burpham, Arundel ; Rev. G. Pearson, Felpham, Bognor ; Rev. W. C. Izard, Slindon, Arundel ; J. G. Cockburn, Esq., 5, St. Catherine Terrace, Hove, Brighton ; Rev. E. N. Bloomfield, Guestling, Hastings ; Rev. G. F. J. Gwynne, Sapiston, Ixworth ; Rev. W. W. B. Phillipson, Ickford, Thame ; and Rev. Vernon Musgrave, Hascombe, Godalming.





## SPRINGVALE MISSION : NATAL.

LETTERS FROM THE REV. THOMAS B. JENKINSON, MISSIONARY,  
AND THE REV. UMPENGULA MBANDA, NATIVE DEACON.

SPRINGVALE, NATAL, *Christmas* 1873.



ALLOW me to express my confidence in the native deacons.

They are quite a contrast, and yet both excel. Umpengula is a fine-looking man, with a noble bearing and politeness of manner. He has nothing of the Negro about him, having very good features ; he seems a born gentleman, and an orator born. He is of a chieftain's family, and is married to a chieftain's sister. He is a man of great feeling, and evidently speaks to the heart of the people. From his having been so much with Dr. Callaway he is said to possess a good knowledge of Holy Scripture. My knowledge of the language does not allow me to follow him yet in his heartfelt appeals to the people in his sermons. He may be said to be our prophet and evangelist (William, our teacher) ; wherever he goes he seems to be a favourite, and to have the charm of drawing men to him—let us hope also to the Saviour of all men.

William is an ordinary man, as we should say, but, by the side of his fellow-countrymen, he is extraordinary. He is the native school-master for the boys, and never fails to attend the school twice a day. He has his boys in very good order. I have seen nineteen all at once in his class, which is the lowest—the third. There are two other classes, the second and first, containing about eight boys in each. His boys are taught thoroughly ; not a syllable is allowed to pass

unless it is correct. His best boy (quite a child, an orphan, nephew of Umpengula, just chosen by us to be trained for a teacher) reads perfectly. They read the Psalms, and they are not easy reading. William, very wisely, confines their reading to their native language, and never sets even their copies in English. My own belief is, that these boys are not capable of acquiring our language, though they are very anxious to learn, and we English are trying to teach them. It is now ploughing and sowing time, so that almost all our boys are at work. What a pleasure it is to think that men and boys now eagerly do the work that once fell heavily upon the poor women, and that the swift plough has superseded the clumsy hoe! The consequence is that women now can rise, and that here, on this station, no less than twenty-six married women, all having husbands of *one* wife, can and do meet two or three times a week for instruction in sewing, cutting out, and reading, in Mrs. Jenkinson's house and its verandah. These poor women have now more time than our women at home. About half of them attend daily morning prayer. A friend of mine, who farms largely, says, "Raise the women." I invite him to inspect Springvale.

On the 13th October, a young widow fled for refuge to us. She did not choose to become the wife of the brother of her deceased husband, which is the native custom. Such refugees are received with great caution; their relations are communicated with, and their consent obtained before they are allowed to remain. This poor woman lives at William's, across the river, half a mile off. On asking this native deacon how she was to be maintained, he replied that one new comer to share their food made no difference. Happy people, content with such frugal fare, and having it in such profusion! This widow works for William, but attends the services and the school.

On the 1st of November I went to Highflats as usual; it is about sixteen miles off by the waggon road, and twelve by the native paths; it is about a three hours' ride. On approaching the house where I usually stay from Saturday till Monday, I saw about twelve white men, volunteers, who had met to form themselves into a mounted rifle corps. Two of them soon went off to join the Richmond Corps on its way to the mountains. Rebellion had broken out. *Ilangalibalele* ("the fiery sun,"=the man is in a red hot fury), had long persisted in not paying his taxes, and the time had come to use force against him. Soon after Shepstone's return from the coronation of the King of Zululand, an expedition, under our new Governor, was undertaken

against the rebel chief, who occupies a strong position amongst the rocky caves of the Quathlambe mountains. The main body moved against the chief's kraal. The carbineers, volunteers, were sent to keep the Pass through the Drakensberg, near Giants' Castle (9,000 feet), and the Richmond men were to intercept any of the enemy's men or cattle trying to escape by Griqualand; where Adam Kok and the Basuto police were ready to help beyond the "berg." The carbineers at the Pass had orders not to fire first. The poor fellows marched all night, and with great difficulty scaled the rocky heights, short of food, few in number (thirty), and unsupported. For two hours they sat, all exposed to the jeers of the enemy, who, emboldened by their passive attitude, gradually assembled in numbers and took up a position on the sides of the Pass. At length they beat a retreat, but not without the loss of three white men, Erskine, Bond, and Potterill, and their interpreter, Kumbula—a fine fellow, a Christian native. Meanwhile the troops had reached the kraal, but the bird was flown. Although he had been buying guns at the Diamond-fields in great numbers, he dared not face our handful of troops, and so hid himself, his cattle, and his wives, as best he might, in the caves, strongholds, and elsewhere. Of course we all feel this, and it comes very near to us. A brother of your Missionary at Clydesdale was among the thirty at the Pass, and escaped narrowly. My host's son at Highflats has been already absent above a month, and is now in pursuit towards the Orange River. The wet weather has been much against our men; they were often wet through, and slept in the open air. A neighbouring captain, who went to the camp merely for nine days, told me he was wet all the time.

Now, to return to Highflats and the 2nd of November. It was a wet Sunday, and our people did not turn out, and yet the School-church was filled with natives, and a daughter of Ilangalibalile's was present, the wife of Omahhaule, the chief at Highflats, who was himself present. It was a great occasion. Mr. Blair had been preparing some people for baptism; Umpengula, the deacon, had been there for eight days, visiting the kraals, and instructing the candidates. Sunday came, and no less than twelve were baptized—men, women, and children. I hope the interest will be kept up, for last Sunday again, 30th November, the congregation was good. We had no font, I am sorry to say, and only a pocket Communion Service. The schoolmaster reported an average of twenty in the school for the past week, and also asked for clothing for the scholars, who



come naked, and merely invest themselves in shirts kept at the school.

On the 3rd of December we had our early Communion at 7.30, and had thirty native communicants, though all are busy ploughing now. We meet again at twelve to-day, the Day of Intercession.

Last Sunday (14th December, 1873), Umpengula being alone, I helped in reading the Epistle, Gospel, and Lessons in Zulu, for the first time. The catechist was holding Mission Service at Unjan's kraal, fifteen miles off, and William the other deacon was taking the duty at Highflats, about the same distance off—so that we were supplying three places on one Sunday. Besides, Mr. Broadbent on his way visited a kraal, where a neighbouring gentleman farmer wishes to establish a school, and for us to supply him with a native teacher. The head of the kraal asked him why we carried the light past him (to Unjan's) and left him in darkness! We are invited the week after Christmas to hold religious services, and to preach to the natives, at no less than three gentlemen's houses, twenty-five miles away, *i.e.* at Mr. McLeod's, Byrne-town, at General Gordon's, and at Mr. Peel's near Richmond. I hope to let you know the result in my next letter. All this is encouraging. The Bishop stayed here all the night of the 26th November. I had a long conversation with him. He spoke about the terrible effects of drunkenness amongst our countrymen. No doubt many of our people leave England because they are unsteady, and a climate like this is not likely to cure their thirst. Sceptical teaching has also been accepted by many who would fain live as they list. It is a sad state of things. On the Bishop's leaving us for the Umzinto the next day, I and my daughter rode out with him half way to Highflats.

We have had lung sickness amongst our cattle on the station, and many of them have died. A malicious attempt to spread the disease by means of pieces of diseased meat has been discovered in Pengula's kraal. The outside heathen are suspected. Mr. Button came over last week, and went back to Clydesdale on Saturday, 20th December. He ascribed the rebellion to the marriage law, by which each native has to buy a licence for 5*l*. I feel more strongly than ever about this. I do hope an effort will be made at home to put a stop to this iniquitous tax. I have taken every opportunity to speak against it, and I have not met with anyone who does not think it a shameful thing, and yet it goes on.

We have had two guests of some note here lately—Mr. Ayliffe,

postmaster-general, an old colonist, sometime at the Cape ; and Mr. Wilder, American Missionary, about eight miles from the Umzinto. From both of these we gained much information. Mr. Wilder is beginning to produce sugar on his station. In one important matter his treatment of the natives differs from our own. He does not allow fathers to receive cattle for their daughters' dowry. The American Missionaries discountenance ukulobola (the present given to the father for the daughter), they justly and complain of the 5*l.* tax, the ukulobola of the white man.

On the 28th I rode to Highflats, and called upon all the white people there (six families) on the Saturday. Though few, they are wide apart (about nine miles). I baptized the child of a farmer who lives about six miles from the school. He is a Stuart, from Burns's parish in Scotland, brought to the Cape as a child. He knows the natives and their customs and language so well, that I asked him to write me an account of his experience of them. On reaching the house where I pass the night, I found that they had just heard from their son (the volunteer mentioned above), and that he and his party were in possession of the rebel chief, Ilangalibalele, bringing him and his cattle to Maritzburg, from beyond the mountains a fortnight's journey off. This mountain region appears to be, like the Alps, bound in perpetual winter. Whilst we are enjoying a pleasant mid-summer, the volunteers in pursuit have been suffering from severe cold, the water being frozen in their tents. Last Sunday, the 28th December, I held the usual service in English at Highflats, and afterwards at the native service preached to about fifty natives and half-castes in English, Mr. Blair interpreting. I spoke as simply as I could without notes, and told them that I hoped to preach to them in their own tongue after my first year. I was able to read to them in Zulu the Scripture verses in the Communion Service. There had just been put up in the school, the Creed, the Lord's Prayer, and the Ten Commandments, in Zulu (S.P.C.K.), and so I took the opportunity of pointing these out to them, told them the nature of God's holy Law, and how CHRIST came to fulfil it : and how sin, the breaking of the law, brought sorrow, sickness, and death into the world, and that the glad tidings which I had been sent to bring to them was salvation from sin and death, through faith in our Saviour JESUS.

THOMAS B. JENKINSON.



## UMPENGULA MBANDA'S LETTER.

*(Translated from the Zulu.)*

SPRINGVALE, 31st December, 1873.

ON Sunday, the 2nd November, in the year 1873, I baptized ten people at Highflats. Two out of the twelve (who were then baptized) were baptized by the Missionary (Mr. Jenkinson). It was on the day that the affair of Ulangalibalele, chief of the tribe of the Amahlubi, was first noised abroad. Highflats is a place where there is a church, and the people are taught there every Sunday. There is not yet, however, a resident Missionary of that part.

I have also another path (of duty) in the tribe of the Abambo. Empunga is the kraal of the chief; his name is Unjan. I trust that there also it will be as at Highflats. There was no way open to us there (at first); but now there is, and also Baptism. The LORD's Name is beginning to be called upon. There remain four other people (at Highflats) who ask that they also may be baptized; three of them young men, the fourth a girl.

There is a matter which is too hard for one. At Highflats there is a man named Uludonga, an outside man, of a royal house; three of his children are taught, they are little girls, and he wishes them to be baptized, and says he is a man altogether belonging to the school. I was unable to do so, for if I baptized the children of a heathen man, it is as if I began to cast pearls to swine. If he consents to their remaining altogether with us, and will not take them away, it would not be difficult to baptize them.

There is another matter for which there is no path in our Church: it is this, that there is a man here who truly believes in our LORD JESUS CHRIST, but he is not yet baptized, being prevented through living with a very old woman; it's as if he would first find a young wife in accordance with the outside law, and then would come in all right, but he cannot find her at once; it is evident that he waits for two things—death and a wife; therefore this man is about to die half-way between the Church and the world, because there is no entrance for such as he into the Church. He fears to come in with an old woman, and be bound to her always as a wife.

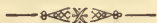
But it is very necessary, in consequence of my office, that the work of the LORD which I do should be known. Through the departure of the Missionary (Dr. Callaway) I have begun a new work, that of teaching on Sunday at Unjan's, the chief of the Abambo, at his



kraal, Empunga. One day I collected seventy people,—children, women, and men ; on all Sundays there is teaching at this kraal. We are three who go there. But that is not the only path ; there is Highflats.

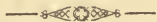
When we are at Unjan's we are in the midst of seven tribes (that of) the chief, Ukukuleba ; and the petty chiefs, Ungangezwa, Umunyu, Kadupi, Unjan, Umahhaule, and the chief Udumisa. But although this is the case the field is too large for the Missionaries. The Missionaries are merely as a drop of rain falling into the sea, the field is as great as that. Notwithstanding that there is continual preaching to these tribes, it is evident that when a physician treats a sick person for a disease which he has had for years, the patient cannot recover in one day ; the patient is saved by being watched and nourished with daily food. The children gather together, but they find no food.

UMPENGULA MBANDA.



#### DEATH OF THE REV. UMPENGULA MBANDA.

THE Zulu Deacon whose influence for good was so wide and deep, has died. One now in England who knew him well wrote on February 26 :—"I am sure you will be grieved to hear the sad news that has reached us to-day from Natal. Our dear friend, the Rev. Umpengula Mbanda, was taken to his rest after a short and severe attack of bilious fever. Bishop Macrorie kindly wrote to tell us. He had heard, the morning he wrote (the 13th of January), of Umpengula's death, but knew no particulars. Bishop Callaway left us this morning with a very heavy heart ; Umpengula had been such a help and companion to him for years. He will miss him sadly."



#### SPIRITUAL NEED AND TEMPORAL VALUE OF MISSIONS IN SOUTH AFRICA.

LETTER FROM BISHOP MACRORIE.

MARITZBURG, *January 1, 1874.*

IT might seem unnecessary, after urging the needs of this diocese in my letter of September last, to make further reference to the subject. The call that appears to exist for the foundation of Mission

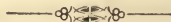
Stations amongst the natives, both in Alfred Country, which borders upon Griqualand and Kaffraria, and under the Drakensberg, in the north-west part of the colony, was there stated to be one which could not fail to be recognized by all who are interested in the spread of Christianity among the natives of South Africa.

But since the despatch of my letter events have occurred in this colony of which, doubtless, you have heard through the public journals, and which tend to press this matter upon our attention. There can be no question that we have just passed through a most critical period. The rebellion of the native chief, Langalibalele, has apparently been effectually crushed, with the loss of only three lives amongst the European population; but it becomes more and more evident that we owe it to the special providence of a merciful God that a rising of a large portion of the Kafir population did not take place at a time when we were utterly unprepared for it.

Changes in the policy of the Government towards the natives seem to be inevitable; and the Church ought to take advantage of the opportunity which the establishment of schools in the native locations may offer. I cannot myself doubt that, had such a Station as that of Springvale been planted years ago in the vicinity of the tribe which has received the punishment of rebellion, no such punishment would ever have been needed. The chiefs around Springvale, even where they are not asking for the visits of the Missionary to their kraals, look to Dr. Callaway as their father and friend, who has their best interests at heart.

In asking the Society to aid me in the establishment of at least two Mission Stations without delay, I must not conceal the fact that a good deal more pecuniary assistance will be required in the first instance than the mere provision for the stipends of two clergymen. The Government have ceased to make grants of land for religious purposes to any denomination, and the purchase of land and buildings will therefore be necessary. I believe, however, that in Alfred County I can reckon upon considerable help towards the erection of buildings and the stipend of a Missionary, if only a man can be found to undertake the work speedily.

WILLIAM KENNETH, *Bishop of Maritzburg.*



## ST. MATTHEW'S MISSION, KAFFRARIA.

BY REV. CHARLES TABERER, MISSIONARY.

ST. MATTHEW'S MISSION, *December 31, 1873.*

A SHORT account of the general work on this Station, showing what has been done during the three years and nine months that I have been in charge of this important Mission, might perhaps be interesting.

St. Matthew's is situated in one of the prettiest valleys in Kaffraria. The scenery round is of that nature which never wearies the eye, and is wholly different to the sandy, dreary, uninteresting character which is the generally received idea in England with reference to South Africa.

To the north we have a range of mountains (a spur of the Amatolas) considerably higher than any in the United Kingdom, the sides of which are covered with dense forests, extending down the kloofs and slopes into the valley below. The spaces between the forests are covered with grass, which supports the cattle and sheep belonging to the natives, whose kraals, or villages, are scattered about in all directions on the lower ridges. In these forests there are almost numberless little streams and springs, which are the sources of the Keiskama, and several of the largest of these form numerous picturesque waterfalls in their descent to the valleys. One of these is particularly pretty, having a fall of about 100 feet, and being surrounded by a grand natural fernery. It would however require more space than I can allow to describe all the minor beauties of these forests, such as the ferns, flowers, creepers, rocks, and forest trees, as well as the animal life, with which these beautiful valleys abound. I have lived here (as Catechist and Missionary) for nearly seven years, yet I never weary of the splendid views of those beauties of nature that we get from the verandah of our Mission-house. To the east we have, first the river (about forty yards from the Mission buildings), and then a hill rises rather abruptly to the height of six or seven hundred feet; on the lower slopes of this there are gardens of maize and kafir-corn, and higher up bush and grass lands. To the west we have another hill, not quite so high, but equally pretty. The ridge of this running north and south forms the western boundary of the Mission Farm. To the south the valley opens out in undulating slopes towards the lower basin of the Keiskama.



The Farm attached to the Mission is in extent about 600 acres. Of this about 200 are cultivated, and the remainder is grass land and bush. A great portion of the arable land is let in small allotments to the natives, and the rent derived from this source is devoted by the Missionary to assist the General Fund of the Boarding Establishment. The remainder of the Farm is cultivated under my personal superintendence to support the Mission, and (if there is any surplus) to promote the work at the different Out-stations.

I may perhaps mention here, in explanation of how the Farm is worked, that the Government gives a fixed yearly grant (paid quarterly) to support native girls on this Station; but instead of spending the money directly on food, I devote a portion of it to the working of the Farm, and am thus enabled from the proceeds to support more boarders than the grant is for. Success in farming, however, in most cases depends a great deal upon the weather, and especially in this country, where rain is so uncertain. We, however, are not entirely dependent upon rain. Many years ago (I think before this place was granted to the See of Grahamstown) an aqueduct was made on this land, bringing about 40 acres under irrigation, and since my arrival here (in 1871) I carried this on, at an expense of about 40*l.*, for half a mile further, bringing over 100 acres more under irrigation. We are thus enabled to work the land without waiting for rain, and can look forward with tolerable confidence to a certain amount of produce. Want of capital has, however, prevented my taking any great advantage of the aqueduct at present, though I trust it will eventually improve the prospects of the Mission. Immediately on my return from England last year I planted sufficient wheat for the establishment, and we are now busy reaping and stocking it; but to work the Farm with any great success requires far more attention than I can possibly give to it, consistent with the proper discharge of my numerous other duties. I have, however, managed to do a considerable amount of repairing and building, with the aid of two or three small grants that I have received from the Bishop of the diocese. In 1870 I spent 18*l.* in repairing the Mission-house, and 34*l.* in repairing the girls' rooms. In 1871 I spent 40*l.* on the waterworks, and 27*l.* in adding two new rooms to the Mission-house. In 1872 I spent 127*l.* in putting into thorough repair a large building that was almost a ruin, and in adding to it *five new rooms*. viz., one large dining-room, two small dormitories, and two kitchens, I then transferred the girls from the small building in which they

were before, to this larger and more convenient house. It contains altogether nine rooms. Three are occupied by the schoolmistress and matron, and the others by the native girls.

In the smaller building, the schoolmaster lives, with a number of boys who are scholars and boarders, and it has also stores and accommodation for Farm servants. In 1873, since my return from England, I have finished repairing the church at an expense of 34*l.*, all of which was subscribed by my congregation. These are independent of smaller sums that have been raised and expended at the Out-stations.

When I arrived here there was a Government grant of 100*l.* per annum allowed to the Missionary at St. Matthew's to support ten native girls. With this, and the produce of the Farm, I managed to support from fifteen to twenty (instead of ten) up to October 1st of last year, from which date the Superintendent-General of Education has increased the grant to St. Matthew's. This of itself is gratifying, but doubly so when it is considered that the first regular inspection<sup>1</sup> of schools took place *during my absence* last year, and that the Report of the Inspector must necessarily influence all grants to schools. The following is an extract from the Inspector's Report for last year ; "School in very good order. The school is a good one, and well managed. The standard of work is high. The children appear intelligent."

From October 1st, 1873, I have received grants for fifteen boarders (150*l.*), and a further extra grant for an additional teacher of 40*l.* I should be glad if in some way this department of the work at St. Matthew's could be brought to the notice of ladies in England who are interested in Mission work in South Africa. I have room for more boarders, if I had the means to support them. For the sum of 10*l.* or 12*l.* I can feed, clothe, and educate a native boy or girl for a whole year, and this is a work that perhaps many would be inclined to come forward to assist, if they knew of it. This is now recognized by Government as *the* establishment for *girls* of the Grahams-town Church Mission. They are taught all kinds of industrial work, besides spending three hours daily in the schoolroom. They make their own clothing, and attend to all the duties of their establishment, under the superintendence of a sewing-mistress and matron. Either Mrs. Taberer or myself would only be too glad to open a

<sup>1</sup> Before 1873 the schools were examined at irregular times, but in 1872 Assistant Inspectors were appointed, who will visit yearly.

correspondence with any lady or gentleman who is inclined to assist in this work. I have at present four orphans (three girls and one boy) in the establishment.

I would also respectfully draw the attention of the Ladies' Association to the nature of the work here. Any presents of boxes of clothing, that they might be disposed to send, would be gladly accepted to help forward the work of civilizing and evangelizing these native children. I may here state, that when the Bishop visited St. Matthew's three months ago, he expressed himself as highly pleased with the boarding-school, and has since written to England to ask a lady to come out and take charge of this department. To anyone who desires it, I shall be most happy to give any information.

In connection with St. Matthew's there are six day-schools besides the girls' boarding-school. There is one at the Home Station and five at native villages in the neighbourhood, from one to ten miles distant. They are all Government schools, that is, the salaries of the teachers are derived from Government (with the exception of the teacher at the Home Station, who receives a portion of his from the S.P.G.). They are inspected yearly, and returns are regularly sent in to the Educational Office in Capetown. Most of the teachers act also as catechists, holding regular services at their Stations, and visiting the native kraals in their neighbourhood. I visit these places at stated periods to administer Holy Communion, to hold services, and to inquire into the progress of the scholars. The whole Government grant to St. Matthew's and the Out-station schools for educational purposes is 400*l.* per annum. These figures speak for themselves as to the importance of the work. During the past quarter I opened two more schools, but have been obliged to close them for a time for want of funds.

I am assisted in Church work by catechists and readers. At the Home Station there are two short services daily, and three full services on Sundays. The Holy Communion is administered twice monthly, and if possible once every month at the Out-stations. When I arrived here there were about 100 communicants belonging to the native congregations. In 1870 thirty-six were confirmed; in 1872 twenty-one were confirmed, and in October last thirty-seven more. There are now (deducting many who have left to live over the Kei) 152 communicants on the roll, and in the past three years 124 natives of all ages have been baptized. There are also two small English congregations. One at the Dohne, twenty miles distant,



which I visit monthly, and the other at the Hock, three miles in the opposite direction, where I hold service every Sunday (excepting the Sunday I visit the Dohne). I am obliged to arrange these English services so as to interfere as little as possible with my Kafir work. Yesterday, for instance, I had full service with Holy Communion at St. Matthew's in the morning; English service at the Hock in the afternoon, leaving the native catechists to officiate at the afternoon service here; and then service at St. Matthew's in the evening.

When I go to the Dohne I leave home on horseback at six o'clock in the morning, and after morning service and baptisms (if any) return in time for the evening service at home.

The 152 communicants mentioned above do not meet at the Home Station, except on special occasions, such as Easter Day, when I like them, if possible, all to be present at one service at St. Matthew's.

So far as to the general work during the last few years. The incidents of the last three months have been as follows:—On the 21st of October the Bishop visited St. Matthew's to hold a Confirmation. On the 22nd we rode over to the village, where four of my English candidates were confirmed. In the afternoon, in the presence of a few English friends and a full Kafir congregation, thirty-seven Kafir candidates were presented and confirmed by his Lordship, after an impressive address, which was translated into Kafir by myself.

On the 12th of November I had a service of Humiliation and Prayer to God for rain. The drought had continued for months, and there was every prospect of great scarcity, and indeed famine, ensuing, if rain had not fallen. On the morning of the day appointed by myself for this service a greater number of natives were present than I have ever seen together at St. Matthew's before. We at first tried to seat them all in church, but were afterwards obliged to conduct the service outside, as there were at least 200 more present than could possibly find seats in the church. All the chiefs round were present. One of them, who arrived rather early, came to me in my study, and after presenting me with a shilling as an offering, and stating that he entirely approved of the meeting that I had called, excused himself from attending the service on the plea of illness. His son, he said, would represent him there. After some conversation, however, I managed to make him understand that if he was able to walk seven miles to the Station he might possibly be able to sit for an hour in church. Almost all who attended brought offerings of either money or grain. I shall not soon forget our open-air

service of Humiliation, under the mimosa-trees, outside the church. Soon after we began I noticed a waggon passing in the high road, and observed that the natives in charge of it on seeing the congregation stopped their waggon and came and joined in the service. I also noticed that they gave willingly to the offertory.

In the afternoon I held a service for the same purpose at the Hock, and on the following morning Mrs. Taberer rode with me to my Out-station at the Rabula, twelve miles distant, where I held a third service. In an account of these services, written by one of the teachers, he observes at the close that I returned from the Rabula "already wet with the rain." Our prayers were indeed speedily answered, for the rain began that evening, and came down in such abundance that *all* were enabled to begin at last their long-delayed garden operations.

We afterwards had a Service of Thanksgiving, on the 23rd of November, which was equally encouraging.

On December 3rd we joined in the Universal Services for Missions. I only wish that more labourers were forthcoming to labour in the Mission Field of South Africa.

On Christmas Day all our services were very well attended, and the weather (being cool and pleasant) was more favourable for the enjoyment of them than it has been on Christmas Day for many years past.

Almost all that I have hitherto spoken of has been of an encouraging character; but there are also many incidents that are disappointing in connection with our labours here. The indifference of many, the lukewarmness of others, the relapses of some (who were before accounted faithful) into heathenism, and the stubbornness with which so many avoid all attempts to convert them. All these things tend at times to depress the spirit and weaken the energies of the Missionary; but when I consider the great good that has been done, and that is, I trust, still being done, I am strengthened to press forward, trusting that He who has hitherto prospered the work of my hands will prosper it unto the end.

CHARLES TABERER.

P.S.—I am anxious to erect at each of these places a small but substantial church, and some accommodation for a catechist.

We have had schools and held services at these villages for many years, but the work has never thoroughly been established, for want

of funds to erect suitable buildings. Practically it is entirely new work that I wish to undertake, as we have as yet never had anything better than Kafir huts for all purposes.

To carry out my scheme, I should like to spend 150*l.* on this work (50*l.* at each village). I would engage to raise 50*l.* myself from the inhabitants of these villages and other local sources if the Society could make me a grant of the remaining 100*l.*

I am at the present time in communication with the Government, supported by a letter of recommendation from the Bishop, relative to small grants of land at these places, that any buildings we may erect may be secured to the See. This is simply a matter of precaution, not, perhaps, necessary (seeing we are always allowed to build at our Out-stations), but nevertheless desirable.

I have also among my catechists three candidates for Holy Orders, who could, with the advice of the Bishop, be put in charge at these places.

May I humbly recommend this application to your favourable consideration, as, if granted, a great work for GOD would be inaugurated, and I trust, with GOD's blessing, successfully carried out.

At the Gwiligwili there are at least a thousand natives living within one mile of the site upon which our present school stands, and nine-tenths of these at least are heathen.

CHARLES TABERER.

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MISSION WORK IN ASSAM.

ASSAM adjoins the north-eastern corner of the Province of Bengal. This narrow strip, between the natural mountain boundaries of India proper and Burmah, consists of a valley bordered on each side by lofty mountains, and watered by the Brahmaputra and more than sixty other rivers, of which thirty-four are navigable for trading vessels of some size. Perhaps no other region of like extent has such rivers. The climate resembles that of Bengal; it is, however, far more temperate, and has not the extremes of heat and cold by which Europeans are tried in India. But there are other drawbacks to a comfortable life there. The rainy season lasts seven months, and brings with it at one time thick fogs, at another cold and tempestuous winds. Earthquakes are frequent; and to have almost the whole valley covered with water causes manifold inconveniences. Fish and



game are plentiful ; so, too, are tigers, bears, leopards, wild buffaloes, wild hogs, and jackals. The timber is valuable, and the soil rich, but the ignorance of the natives hinders them from turning the resources of the country to any great advantage. The Assam Company has, however, used the rich yellow soil, which grows tea, for that purpose ; and many young Englishmen superintend the tea plantations, which are worked in great measure by coolies, of whom Bishop Cotton wrote from Dibrughur in the year 1866, a few weeks before his death :—

“ Among the coolies now constantly imported into Assam for the tea plantations are several of the Kôl Christians, with whom I made acquaintance two years ago at Ranchi. . . . Their two catechists, sent up with them by the Chôta Nagpore Missionaries to watch over their Christian faith and practice, seem to do the work thoroughly well. They have not only acted as pastors, but as evangelists, and have prepared for baptism several other immigrants who had already been attracted to the Gospel from seeing its fruits at Ranchi. Among them is a Mahometan.”

Of the Christian coolies the Rev. H. J. Allardice gives his seven months' experience in these words, written from Dibrughur :—

“ The Christian coolies I like. At a glance one can see how superior they are to others of their class. Their numbers are increasing, and would increase rapidly, we think, if the religion of JESUS CHRIST were acted out by their masters, and influence brought to bear upon them by means of Garden Schools, kindly talk, and meetings, which are quite compatible with the smartest discipline and the hardest work that a perfect martinet can desire. . . . We have a large number of Kôl Christians in this part of the country, and very fine men they are. On Sunday they come to church smartly dressed in white, which makes their almost black skins look doubly dark. These men are employed on the various tea plantations, and are the best of all coolies.”

But the coolies are not the only Christians. The scattered Englishmen who manage the tea gardens need the Church's care. Of these Bishop Cotton wrote from Dibrughur in the letter quoted above :—“ I had a long talk with John Smith about the means of placing a clergyman here, which he allows to be most desirable ; for, as he says, ‘ among all these scattered young men there is really no one to exercise any good or improving influence, and the solitude of a tea-planter's life is a great temptation.’ ” Bishop Cotton's account of a service held at an adjoining Station, called Sibsagor, shows the wants of the ordinary appliances of English life :—

" . . . The Communion table was covered with a purple cloth, and surmounted by a picture of the Crucifixion. Yet, in spite of the skilful arrangements, the service furnished an extraordinary example of the destitution of Sibsagor. We had assumed that the Station would supply the bread and wine for the sacramental elements, and it was only just before service that we discovered that there were none. We applied to Captain Scovell, whose house was hard by. He said that he had some sherry, though no port, but that at that time of day (10 A.M.) it was impossible to produce a morsel of bread. So Woodow had to spring on one of the few ponies that were in waiting, to gallop down to the steamer (a mile off, and just getting up her steam for starting), and to bring up a bottle of port-wine and some bread. Many other arrangements of the Station show it to be on the very outskirts of civilization. Time, food, and servants are equally unknown at Sibsagor. There are no clocks. Fowls cost an immense sum. There are no sheep, because the grass will not support them, and grain is very dear. Beef is unknown, because the death of an ox nearly causes a mutiny among the Assamese. Ayahs are unattainable; so the ladies wash, dress, teach, feed, and take out walking their children, with no help but that of some girl who consents, for large wages, to come and do ayah's work for a portion of the day. Altogether it is a dreary place, but its inhabitants are cheerful, and ready to make the best of it."

Mr. Allardice wrote at Christmas<sup>1</sup> :—

" Some of the Europeans live nearly a hundred miles from the church, and that is a distance which, by rights, a man should take five or six days to travel; for there are often no roads, and the journey has to be made on an elephant, which creeps slowly along, plunging through water and swamps, sometimes where the wild rice grows, sometimes through grass twenty feet high, and at others through forest, with an average speed of three miles an hour. These pioneers of civilization, of whose temptations you who live at home surrounded by Christian society and Church ministrations can form no idea, cannot come to church. The Church must go to them. Accordingly I travel when I can, hold service at the different bungalows, baptize the children, and offer to administer the Holy Eucharist to all who truly repent them of their sins, and resolve by GOD's grace to fall no more. At times, when the old familiar story of JESU's death is told, the brave and daring man breaks down, overcome with the tale of love. Many a one has not been to church nor seen a clergyman for five or ten years. Reading, prayer, religion, have been neglected; but by the mercy of GOD, their faith seems always to have

<sup>1</sup> Since the above was printed news has reached England that Mr. Allardice, his wife, and three children, were among those who were lost in the wreck of the steamer *Queen Elizabeth* near Gibraltar. Mr. Allardice left England so recently as March 1873, and had been ordered to return home, without delay, on medical certificate.

lived, and their love still smoulders in the deep recesses of their better nature. If one could only carry religious ministrations to them more frequently, most that is evil would, I believe, gradually get remedied, especially if, as seems likely, the country gets speedily more populated and opened out, so that married men can settle in it without isolating their wives from all society."

Some of the planters have children. A Home is greatly needed where these children can be brought up in the fear and love of God, and educated in such secular matters as will make them good citizens.

Mr. Allardice states that, at Nazerah, the Europeans have shown great religious interest, and have commenced to collect a fund for building a small church.

Hitherto we have spoken of Kol coolies, and of European settlers; but these are lost among the heathen masses of the natives of Assam, for whose sake Missionaries have gone there. Their numbers probably amount to between six and seven hundred thousand. Their character is described by those who have published works on the subject, as active, hardy, and enterprising; but also, on the other hand, barbarous, revengeful, and deceitful. The country came into the hands of England about forty years ago. For centuries before that the Assamese had been subjected to a most degrading system of slavery by their Rajahs. They have, moreover, been an easy prey to the warlike Burmese, who had been in the habit of crossing the hills, and sweeping over the valleys, carrying off plunder and slaves to such an extent, that the English forces found whole districts utterly uninhabited, with their buildings sacked and in ruins. The people strongly resemble the Chinese, and are utterly unlike the Hindu or Bengali in appearance, as well as in their religious and social customs. For instance, they have no idols, though they are professedly Hindus.

Scattered over the country there are many interesting remains of buildings and of warlike implements. The buildings are for the most part in ruins; the weapons of war lie far and wide in the jungles, having been dropped there by the different invaders. Almost all the roads and buildings were made by the Rajahs, who used slave labour, which was directed by skilled Mahommedan workmen imported from Bengal. There are many distinct tribes amongst the Assamese; the wild hill tribes being, as yet, scarcely approached by Christianity or civilization; and the inhabitants of the plains not only few in



number, but enervated by opium. Bishop Cotton wrote from Assam in 1866 :—

“The population, greatly reduced by the wars of the Hindu and Mussulman times, received a final blow from the Burmese, who massacred a large number and carried off yet more as slaves. The remainder, half stupefied by opium, are content to cultivate enough rice for their own consumption, but, as a rule, decline all unnecessary work, and seem indifferent to the acquisition of wealth. Hence the necessity of importing coolies to work the tea plantations.”

Thus, though the country is beautiful outwardly, the Missions which devoted men conduct in its pestilential jungles, have to surmount many of the difficulties which try a Christian's faith. Nor are there men enough for the work. Our Church was, for a long time, represented by two Missionaries, the Rev. S. Endle and the Rev. C. H. Hesselmeyer. Mr. Hesselmeyer, after many years' labour, specially in superintending schools, and in translating the Prayer Book, was taken to his reward. Mr. Allardice, who succeeded to his post, wrote at Christmas : “Often five or six Baboos call on me : to these I show my microscope, and talk of various matters, and, when the chance occurs, of religion. Then, too, there are some of them who are inquiring after the faith ; to these I give regular instruction. One I baptized three weeks ago, and another will, I hope, soon receive that Sacrament.”

Mr. Endle wrote, on the 31st of December, the following account of his work during the year 1873 :—

“During the past year I have continued to devote the cold weather mainly to the work of direct preaching to the heathen in the interior of the district. I cannot say that any conversions can be traced solely and simply to my efforts in this direction. The people listen for the most part patiently and respectfully, and seem in various ways to show something like gratitude to the preacher who takes the trouble to come among them. But they do not in every case give him credit for being influenced by unselfish motives ; and thus much of what he teaches fails to find a way to their hearts and consciences. Others again seem to profit little from the preacher's efforts, owing to sheer intellectual incapacity to grasp any idea above the sphere of daily wants and wishes. Nor is this to be wondered at among a rural population, of whom scarcely two per cent. can read intelligently. This latter difficulty, however, is one which there is reason to hope will become smaller every year until it to a great extent disappears. A large number of primary

schools have of late been established throughout the district, and it is to the action of these that we may fairly look to combat the gross ignorance prevailing among the masses in this part of India.

“My school work has on the whole made satisfactory progress during the past twelve months. Some addition has been made to their number, and some twenty schools are now in active operation, chiefly among the aboriginal people known as Kacharis. The average attendance at these village schools is from twelve to fifteen, so that about 250 pupils of various ages are in attendance receiving an elementary education, chiefly in their own vernacular. The subjects taught are simply reading and writing in Assamese, and occasionally in Bengali, grammar, arithmetic, with easy questions to be solved without writing, and elementary geography. The teachers are in many cases, though not in all, Christians; and in most of the schools elementary catechisms, Scripture history, Bible stories, &c., are freely read. Some of the teachers begin and close the day’s duties with a short service of prayer and praise, and in this way these schools become a distinctly evangelizing agency. Most of the teachers have passed through my training school in the station, where they attend the daily morning service in the school as well as public worship on Sundays. Advantage is taken of their presence in the station, to give them familiar lectures in the Mission bungalow on Sundays, directly bearing on the subject of Christianity; and in this way many (though not all) of the teachers become Christians before leaving the training school, and are thus centres of spiritual life in their respective villages. It is to the steady influence of these schools, rather than to direct preaching, that I look for the spread of the Redeemer’s kingdom in this part of India.”

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## QUEBEC.

### LETTER FROM THE BISHOP.

QUEBEC, *February 20, 1874.*

**I** BEG to apply to the Society for the Propagation of the Gospel for a continuance of its grant towards the maintenance of the clergy in the Diocese of Quebec.

The greatest exertions have been made for the purpose of relieving the Society from the burden of supporting the Church amongst us,

that it may be able to devote its funds to other fields ; and in the present year the whole of the Missions have been visited, with a view to rearrange the terms of the agreements between the several Missions and the Board which administers the Society's grant, and to increase the contribution of each Mission towards the general fund, out of which the salaries are paid. This effort has not been without success, but the demands upon the fund have increased at the same time.

The Missions of Port Neuf and Bourg Louis, which had been united, it has been found necessary to separate again, as the work could not, with any degree of efficiency, be done by one man.

The Missions of Little Gaspè and Malbaie have been served during the last two years, with an amount of labour and energy almost incredible, by the Rev. R. Mathers. They are distant fifteen miles by water, and thirty miles by land. In the winter the sea is not navigable, and Mr. Mathers has walked (his scanty income not enabling him to keep a horse) the distance between the Missions, as well as from house to house—much of this being done upon snow shoes. Mr. Mathers took this upon himself for two years, to prevent the Mission of Little Gaspè from being lost to the Church. He now leaves us, and two hard-working men will be needed to fill the place he has occupied.

The Missions of Hereford, Barford, and Coaticooke, have also been united under Mr. Corvan, a most zealous and indefatigable Missionary, from whom I received, to-day, a letter asking for the division of his Mission. This letter I enclose, as, perhaps, the best way of giving information to the Society on the subject.

“ COATICOOKE, LOWER CANADA.

“ MY LORD,—I am unwillingly constrained to write to you on the subject of this Mission. When I came here I hoped, by lay-services and other means, to cover this field. I thought I could cover even a larger field ; but my lay-services broke down. I then tried students from Lennoxville, but they failed me too. I now consider it my duty as a conscientious man (and I really have tried hard) to inform your Lordship that the district I have charge of is entirely out of my reach, at least as far as effective work is concerned. Your Lordship must consider that the village of Coaticooke has doubled in the last three years, and that the whole district has increased in like proportion. I believe myself that if this district could be divided, both parts could be made self-supporting in three years, and that if it cannot be divided, the best way is to drop half of it, and work the other half into a self-supporting Mission. But the system that has been pursued has enfeebled the Church all over ; for this Mission is far larger than any other Mission in this part of the country, and the up-country Missions are no analogy, because the people here are not old-countrymen, who might be kept together by an occasional visit, but



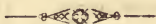
Americans, and repeated and continued visiting is the only way of keeping them together. It is harder to make people church-people than to keep them so. And this whole place is rapidly growing. Coaticooke will surely double again in the next three years. Drew's Mills will have a depôt this summer. Mr. James told me that he would set up factories at Nouton, and bring five or six hundred skilled operatives there in the next two years. A railway will come to Hereford in a year or two, and its water-power will make it grow. I believe that Northend, when it gets its new church, will be willing to be assessed for 200 dollars; so that Coaticooke would subscribe 500 dollars. And I believe that Barford and Hereford, together with what would be given by the Vermont Board in consideration of the American part of Nouton, would subscribe 300 dollars a year. I am willing to do anything. If your Lordship would divide, I would take either half of the Mission—either Coaticooke and Barnston, or Barford and Hereford. If your Lordship wishes to put another man in this Mission, I will gladly make way for him. If your Lordship wishes me to continue the whole thing, I will even do that, though I know nothing lies that way but failure. The Methodists have each two men for this district. At any rate, in writing this letter, *liberavi animam meam*.—I remain, my Lord, your obedient servant,

“J. H. CORVAN.”

In the course of last autumn a large settlement of fishermen was made upon the Island of Anticosti.<sup>1</sup> I am told that two hundred of these are church-people. The island is, of course, inaccessible now, but I propose to visit it with the opening of navigation; and I have little doubt that it will be found indispensable to station a Missionary there. When I was last there, one family, at the Western Lighthouse, constituted the whole Church population. . . . Three new endowments, for country Missions, have been begun this year. Our local endowments are, however, not available till they reach such a sum as will yield a revenue of 50%, and only two have reached that as yet. The Mission of Compton will, I have no doubt, become self-supporting this year.

With the deepest gratitude for all that the Society has done for this diocese, I am, &c.

J. W. QUEBEC.



### ALGOMA.

THE account given below by the Missionary Bishop of Algoma of this newly-formed and spiritually destitute Canadian Diocese, will interest many Churchmen in England as well as in Canada. The Bishop's appeal for help has the strong commendation of the Archbishop of Canterbury, and of seven other Bishops.

The Diocese of Algoma embraces the territory lying between

<sup>1</sup> See *Mission Field* for March, page 89.

Parry Sound on the east shore of Georgian Bay, along the northern shores of Lakes Huron and Superior, and the boundary line between Canada and the United States of America at Pigeon River, a distance of upwards of 800 miles of coast line, including numerous islands; and it extends northward about 100 miles to the high land which forms the boundary of the Province of Ontario, dividing it from the Hudson's Bay Territory. This vast Diocese, which has as yet been but partially explored, contains a scattered population of about 12,000 souls, of whom one-fourth probably are Indians, many of whom, though still Pagans, are in a condition which justifies the hope that they may soon be converted to Christianity.

In order to supply the spiritual wants of this scattered population, a staff of Travelling Missionaries, School Teachers, and Catechists is required; and for their support, as well as for that of the seven clergymen who are at present labouring in the principal settlements, the Bishop must depend almost entirely upon extraneous aid, as the people generally are struggling under all the difficulties of early settlement, and are able to do but little towards the support of their clergymen.

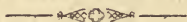
The experience of twenty-eight years as a clergyman in Canada leads the Bishop to conclude that the best method of commencing operations will probably be to erect a small Chapel, School, and dwelling-house at each Station or settlement, of which there are at present between twenty and thirty, and to place a Catechist in charge, whose duty it will be to teach in the School during the week and to conduct Divine Service on Sunday when a Travelling Missionary cannot attend.

It is intended at once to build an Industrial Home and Training School for Indian children, a similar institution having been destroyed by fire. The object of this Home will be to civilize and Christianize the children of our Indian population; taking them at an early age into the Home for the purpose of teaching them and instructing them in useful trades and agricultural pursuits, and thus gradually weaning them from their wandering and idle habits.

Towards the Bishop's residence a lady in England has generously contributed the sum of 600*l.*, and about 800*l.* more will be required to carry out and complete the plans upon which it is proposed, in due time, to build. A beautiful site of four acres has been given by a resident at the Sault St. Marie, a promising central village situated between the Lakes Huron and Superior.

A Mission steam yacht would be a great boon, and is indeed almost a necessity, if the Mission work is to be effectually carried on, as the only means of access to many of the settlements, which are separated by long distances, is at present by birch-bark canoes paddled by Indians :—a means of transit which on those vast inland seas is often accompanied with much danger as well as great discomfort.

As regards an Endowment Fund, which some persons may be inclined to think ought to have been secured, in part at least, before the Diocese was formed and a Bishop appointed, it may be observed, that the members of the Church in the Provinces of Ontario and Quebec, realizing the great need that existed for the speedy occupation of this vast territory, and the impossibility of at once raising so large a capital sum as would be required, have pledged themselves for a term of years, through their respective Diocesan Synods, to raise annually the sum of 600*l.* Cy. (equal to 500*l.* Stg.) for the salary of the Bishop ; and it is hoped that, in the course of three or four years, the necessary amount will be raised to secure the permanent endowment of the See.



## RUPERTSLAND AS A FIELD FOR EMIGRATION : ITS GREAT PROSPECTS : ITS URGENT NEEDS.

BY THE BISHOP.

BISHOP'S COURT, MANITOBA, CANADA, *Jan. 1st, 1874.*

THE Diocese of Rupertslaud is to be divided into *four* Dioceses. Two of these, the Bishoprics of Moosonee and Athabasca, are vast Missionary jurisdictions, and the work in them is likely for many years to be mainly for a scattered Indian population. The Church Missionary Society has extensive Missions in these Dioceses, and for the present furnishes the income of the Bishops.

The other two Bishoprics are the Bishoprics of Rupertslaud and the Saskatchewan. The Bishopric of Rupertslaud has an endowment, and the Ven. Dr. McLean, Archdeacon of Manitoba, is now raising an endowment for the Bishopric of the Saskatchewan, an effort that I earnestly commend to the best help of Churchmen. These two Dioceses will also contain many Indian tribes, but they have in addition the immediate prospect of an exceedingly great



colonial work. All that is wanted, indeed, to bring into the fertile prairie lands of these two Dioceses, probably the largest agricultural emigration a British colony has yet had, is, simply, cheap and easy access to them ; in short, the completion of railways from Canada and the United States, and of steam communication with Lake Superior and Hudson's Bay. The works that will be needed to accomplish these results will be truly gigantic ; but there is not a doubt that a very few years will see them all successfully carried through. The future of this country depends on no shifting or passing possessions, but on the most productive soil for all cereals, and on rich and most extensive grazing pasturage.

Already a considerable emigration is entering the recently-formed Province of Manitoba. Within the past two years, new settlements have been formed in twenty townships, and in some of these every lot of land is taken, while the population of the capital, Winnipeg, has risen from 300 to 3,000.

But while the formation of these new Bishoprics is a step for which we cannot feel too thankful, in fitting the Church for the great work before it in this land—a step that will doubtless soon be followed by enlarged Missionary efforts, and by a greater efficiency of service—yet it is but a step.

The *supply of clergy in the future*, for the rising settlements, is a most anxious question. We have our difficulties even at present, when, from our limited field, the English Societies are able to give grants to our present clergy. We can look for no assistance from the State in any way. We have no Commutation Fund drawn from help in the past, as in some colonies, where the Church has ceased to have State support. We have a few glebes that may become valuable, but they are not of service at present. An Endowment Fund for the clergy has been begun, but it is yet very small. To form an Endowment Fund for our present clergy, even so as to give each only 60*l.* a year, would require an addition of 10,000*l.* to our present fund. However desirable, this is not to be looked for, and if any one wished to help our clergy with a small sum, I believe help could be given most advantageously for the Church by devoting it to the Clergy Widow and Orphan's Fund that has been commenced, to the founding of scholarships at St. John's College for the sons of clergymen, or for the purchase of small lots of land in different parts of the Province to serve for glebes. Land can now be purchased from the Government for one dollar, *i.e.* 4*s.* 2*d.*, per acre.

Already we feel a need for additional clergy. Several of our present clergymen could take charge of a larger population where they are stationed, but the difficulty is with the outlying settlements so far apart. We need one or two travelling Missionaries, or to be able to set free clergymen to visit these settlements periodically, without breaking up the services with our established congregations, and thus throwing them in the way of the ministrations of other bodies. I have not asked the Societies for grants towards such clergymen, simply because we cannot avail ourselves of more grants till the Church here can do more for its clergy itself. The grants are insufficient and require to be met. The incoming settlers can do very little for the support of their clergy, from having to do so much for themselves in beginning life in a new country, and even what they can do will for some time be swallowed up in the necessary erection of churches and parsonages. Then the accession of so many emigrants to the small population previously here has made living for the present most expensive. I may say that I have found it necessary to pledge myself personally for additions to salaries of clergymen in the Province of Manitoba and masters in St. John's College to the extent of 500*l.* a year for three years, though I trust the Church here will eventually free me from this responsibility. However, I cannot do more. My English fund amounts to very little, having no support to depend upon except the very liberal annual collection from my predecessor's parish in Clifton.

And yet, if we fail to occupy these new settlements, what is the future before the Church? Why, we shall as a Church, humanly speaking, lose our hold on the country. Each of these settlements, being so near what will be the capital and centre of this great West, will, within the next ten years, be a centre of influence capable of helping the Church. Unless, then, we can establish the Church in them, we shall be unable to meet with the means of grace the emigrants who will be coming from England in large numbers. They will then fall here, as elsewhere, to other bodies, who can carry on a cheaper organization and a simpler agency, with which, somehow, their people, different from ours, are well content till they can get a better. One thing is certain, though extraneous assistance from English Societies may help us in a measure to tide over present difficulties in our yet limited field, still, the day is close at hand when it will be powerless in grappling with the work needed here. There must be a Church here to do it if it is to be done at all. I

have long seen this, and I believe that there is but one way in which the Church can be enabled to meet the crisis. It is by the establishment here of what the American Church has found so useful in the Western States, so far as they have employed it. They call it an Associate Mission. It is an institution combining the giving of higher education, more especially theological, with Mission work in all the country around the Mission as a centre.

We need not borrow the American name. We have the Associate Mission already in the Cathedral Establishment of the Mother Church of the Diocese, if it is properly worked. The building up of such an establishment has been my great aim ever since I came here as Bishop. It is what many in England are now recognising as the proper function of the Cathedral Church. Considerable progress has been made in the foundation of such an institution. The present endowment yields 400*l.*, and the College has 300*l.* a year that it can depend upon from other sources, and there are Church lands belonging to St. John's Cathedral Parish which I believe may be made available, and which, though at present yielding no return, cannot fail to be soon of great value from their proximity to the city of Winnipeg. I believe 10,000*l.* would put this institution in a thoroughly efficient condition for the Missionary and foundation work of the next all-important five or six years; and by that time, if the country needed more—better buildings and more teachers—the country would be able to do the main part itself. I venture, then, to lay its present needs before Churchmen in England, from the conviction that on its successful establishment depends, as far as outward organization goes, the future position of the Church in this land, not only in the reduced Diocese of Rupertsland, but in the other Dioceses too.

The two necessities for the future are—

1. The full supplying of services, with the visitation of families in the country for fifteen or twenty miles round the capital, where competency, influence, and liberality will early be found, and thus means exist for acting from ourselves on the country beyond.
2. The raising up of an efficient theological school for the training of our own clergy, and affording a thoroughly good grammar and commercial school for the higher education of young men and boys.

The Cathedral Establishment will meet these necessities. Its staff will work the Cathedral Parish, and, with the assistance of the students in theology, do Missionary work in the central district of



the Province. It will also carry on the Theological College, and, with the assistance of masters, the Associated Collegiate School.

We require first, *an addition to the Endowment*. Owing to the present prices and the small resources of most families in the country, the charges for boarding have to be made as low as is just sufficient to cover the outlay, and this will have to be the case for a few years. We require, then, about 3,000*l.*, which would produce 200*l.* a year of income for our teaching staff, and about 2,000*l.* for founding scholarships, so as to secure the continuance of young men of ability and hopeful scholarship. 250*l.* would produce a scholarship that would be very helpful, and 500*l.* would give one that would meet the College or Collegiate School expenses for board and tuition.

We require secondly, *additional buildings*. This is even more pressing than the Endowment. Quite a number of young men and boys were refused admission last term for want of accommodation. To prevent the interests of the Church and the Institution from suffering, I am advancing 1,000*l.* from my own means for the erection of a new building affording class-rooms and dormitories. But we need two residences for professors, who will also be Canons of the Cathedral, and other buildings. For these purposes we require at least 3,000*l.*

We require thirdly, *the re-erection of the Church* that serves as the Cathedral and the College chapel. It was built only a few years ago by a great and noble effort of my predecessor, Bishop Anderson, and I am sorry that it cannot stand as a memorial of what he did in this land. But the foundation and the masonry turned out to be bad, and it is simply now standing in a ruinous and not over-safe condition, because I have not the means either to take it down or re-erect it. The building contains a large amount of valuable cut stone. We need it both for the Cathedral Parish and a College chapel. I have no idea of erecting what is commonly understood as a cathedral. For many years we shall want money for men and not for costly and spacious buildings; but still, as we have such valuable material at hand, I should like to build a church that could stand in the future as the College chapel when finer college buildings have been reared than we now think of, and that might be used as a pro-Cathedral and a church for St. John's Parish, until the Church of this country has grown sufficiently to build a more noble temple for the Diocese. To do this well would require 2,000*l.*

I venture to place this statement before English Churchmen :—  
10,000*l.* is a large sum—even the separate items are large sums—yet, when it is considered that according to a late calculation more than a million of money is devoted now annually by members of the Church of England to the erection, restoring, and beautifying their own churches at home, I feel that I may exercise faith that God may open some hearts to give even such a sum for this young Church, if the importance of the gift is brought home to them. I am encouraged in this belief when I think of the noble gifts New England American Churchmen have given to my dear friend and neighbour Bishop Whipple, of Minnesota, enabling him to raise his noble institutions at Faribault, that are alike the glory and the blessing of the Church of Minnesota. For I do not see why Englishmen out in this distant colony should be less dear to their countrymen than the men of the Western States are to the Eastern Americans.

But is there any special reason for selecting this country for present help? There is. In most colonies will be found far greater spiritual want than there is at present with us. But in general in an old and settled colony help to such a case of want, though a great blessing, is like help to a neglected district at home. It is a blessing simply to the locality helped. But assistance given to us at present promises to fit the Church here for helping itself in the future. It is help, not to a locality, but to a country—not to a congregation, but to a Church. Then there are special circumstances in our position calling for sympathy and aid at this juncture. It is a strange phenomenon that is being worked before our eyes. Usually in a colony the work of colonization is very gradual. By the time it is large and wide there are towns and a considerable number of settled congregations that can be helpful. But here we have a country having, from its isolation, a mere handful of people, suddenly thrown open with most attractive resources to the enterprise and energy of the world. Consequently, in all our Missions, with the exception of one or two large Missions of the C.M.S., the new state of things makes the work of the past out of place. New churches, new schools are everywhere needed. Look at the capital, Winnipeg. Four years ago, when a few houses went up, a church was erected for a surrounding population of 200 or 300. The population rapidly increased, and the church was doubled by throwing out transepts. Now, the population has risen to 3,000, and is constantly and rapidly increasing. The present church is crowded. People cease to go because they cannot

make sure of a seat. A new church has to be built. I have little doubt of the people doing their part if we are able to bring the services of the Church effectively to them. I believe the parish in Winnipeg of new settlers will at once pledge themselves to give \$1,000 to their incumbent for the coming year, and by another year probably \$1,500, while they will have to face the raising of \$10,000 for a new church.

Let me then commend this statement to your best consideration, and let me say that if you help us now, and put us in a state of efficiency, we shall, with God's blessing on our efforts, amply repay your help and make you our debtors in the ministrations which we trust to be able to render to many of your countrymen coming out to settle in this land.

R. RUPERTSLAND.



### REPORTS RECEIVED.

Reports have been received from the Rev. H. F. Mellish and E. Softley of the Diocese of *Huron*; T. Cook of *Rupertsland*; J. X. Willemar of *Columbia*; I. W. Koch and A. J. Newton of *Grahamstown*; H. T. Waters of *Independent Kaffraria*; W. A. Illing, T. B. Jenkinson and T. Taylor of *Maritzburg*; S. M. Samuelson of *Zululand*; G. Mitchell of *Bloemfontein*; R. J. French of *Mauritius*; H. J. Allardice, W. H. Bray and B. C. Choudhury of *Calcutta*; and J. Hassall and J. W. Warr of *Brisbane*.



### MONTHLY MEETING.

THE Monthly Meeting was held at 20, Duke Street, Westminster, on Friday, March 20th, Bishop Piers Claughton in the Chair. There were also present Bishop Kestell-Cornish, Rev. A. Blomfield, B. Belcher, Hugh Birley, Esq., M.P., Rev. W. Cadman, Dr. Currey, J. W. Festing, G. Frere, Esq., C. L. Higgins, Esq., Rev. H. V. Le Bas, A. P. Purey-Cust, C. R. C. Petley, Esq., Rev. G. P. Pownall, E. J. Selwyn, General C. W. Tremenheere, C.B., General Turner, and Rev. R. T. West, *Members of the Standing Committee*; J. Boodle, Esq., Rev. V. Borradaile, J. W. Buckley, C. Bull, James Bull, Esq., T. Copeman, Esq., Rev. E. D. Cree, T. Darling, H. J. De Salis, G. H. Fielding, R. L. Giveen, C. D. Goldie, Col. Gray, M.P., J. E. Green, Esq., Rev. J. H. Hazell, W. Jephson, H. Mather, John Pulman, Esq., B. R. C. Rouse, Esq., J. G. Talbot, Esq., M.P., Rev. N. Wade, A. Wilson, W. F. Wood, Esq., T. Parry Woodcock, Esq., and Rev. J. H. Worsley.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's income to the end of February.

#### A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—February, 1874	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL . . . .	£ 4,843	£ 200	£ 918	£ 5,961	£ 11,306
II.—APPROPRIATED . .	688	—	545	1,233	2,806
III.—SPECIAL . . . .	1,195	—	504	1,699	4,456
	6,726	200	1,967	8,893	18,568



B.—*Comparative Amount of RECEIPTS at the end of February in five consecutive years.*

	1870.	1871.	1872.	1873.	1874.
I.—GENERAL.					
1. Subscriptions, &c. . . . .	£4,219	£4,254	£5,805	£5,013	£4,843
2. Legacies . . . . .	555	452	1,432	4,850	200
3. Dividends . . . . .	899	921	921	828	918
	5,673	5,627	8,158	10,691	5,961
II.—APPROPRIATED . . . . .	895	1,182	4,391	1,160	1,233
III.—SPECIAL . . . . .	3,322	1,125	1,585	1,755	1,699
TOTALS . . . . .	£9,890	£7,934	£14,134	£13,606	£8,893

3. Resolved, on the recommendation of the Standing Committee, and on the application of the West Indian Bishops assembled at Guiana in October last :—

“That five Scholarships (one for each of the West Indian dioceses except Barbados), each of the annual value of 42*l.*, be established at Codrington College, Barbados, either by S.P.C.K. or by this Society ; that in the event of a Scholarship of 25*l.* to be paid by S.P.C.K. being held by a student, his allowance from S.P.G. be 17*l.* ; that admission to the Scholarship depend on the student passing a local examination in the diocese whence he comes, the first year in College to be a time of probation ; and on passing an examination at the end of that time the Scholarship to last for two years more, dependent on the scholar passing the College terminal examination.”

Agreed, that any Bishop is at liberty, if he prefer it, to substitute two Exhibitioners at the Mission House for one Scholar at Codrington College.

4. The Secretary stated that the Rev. A. R. Symonds had tendered to the Bishop of Madras his resignation of the office of Secretary to the Madras Diocesan Committee, to which he was appointed in 1846 ; and it was resolved—

“That in recording the resignation of the Rev. A. R. Symonds, the Society takes occasion to express its deep sense of his services towards the evangelization of India. In 1846, when Mr. Symonds became Secretary in Madras, the Society numbered in that diocese about 17,000 baptized natives, of whom 3,000 were communicants, with 20 Missionaries, including 2 native clergymen. There are now 24,000 baptized natives and 6,000 communicants, with 46 Missionaries, of whom 27 are native clergymen. The children at school have increased in the same period from 6,000 to 9,000. Perhaps among the chief results of Mr. Symonds’ administration, which could not be stated numerically, may be mentioned the establishment of Seminaries for training native clergy, and the greatly improved quality of education given in the various schools. It cannot be forgotten that the Society has frequently had occasion to express its satisfaction with the exemplary accuracy and fulness of his financial statements. Throughout the long period of twenty-seven years Mr. Symonds’ relations, both with the Society and the Missionaries, have uniformly been of the most con-

fidential and cordial character. In parting with Mr. Symonds as Secretary, the Society expects still to avail itself of his friendly services as an experienced counsellor ; and hopes that the talents which, through God's blessing, have been so useful to the Missionary cause, will still be employed, at least partially, in its advancement."

Resolved further, that so long as Mr. Symonds' ecclesiastical income amounts to less than 300*l.* per annum, exclusive of a house, he be allowed a pension which shall make up his income, exclusive of house, to 300*l.* per annum.

5. Resolved that the stipend of the Missionaries about to proceed to China be fixed at the same rate as that of the Missionaries to Japan, and that a sum be allowed for the preliminary expenses of the Missionaries until their departure, and that the Secretary be authorized to provide for their passage and outfit on the same scale as in the case of the Missionaries to Japan.

6. Resolved that the sum of 550*l.*, the estimated cost of the Quinquennial repairs of Bishop's College, be allowed for that purpose.

7. The Secretary stated that there was too much reason to fear that the Rev. H. J. Allardice, with his wife and children, had been lost in the steamer *Queen Elizabeth*, on his return from India ; also that since the last meeting a Vice-President (Bishop Harris), and a Diocesan Representative (W. P. Lindsay, Esq.), had been removed by death. The Secretary was instructed to communicate with Mr. Allardice's family, and to assure them of the Society's sympathy in their sorrow.

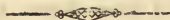
8. On the recommendation of the Board of Examiners the Rev. F. A. Gregory, B.A., curate of Cheam, was accepted for work in Madagascar ; Mr. James Coles, of the Warminster Mission House, for work as a Lay Helper in Madagascar ; and the Rev. T. E. Ash, of Hoxton, was also accepted for Missionary work.

9. Resolved to refer to the Standing Committee the question of establishing an Orphanage or Orphanages in the diocese of Calcutta.

10. All the persons proposed in January were elected Members of the Corporation.

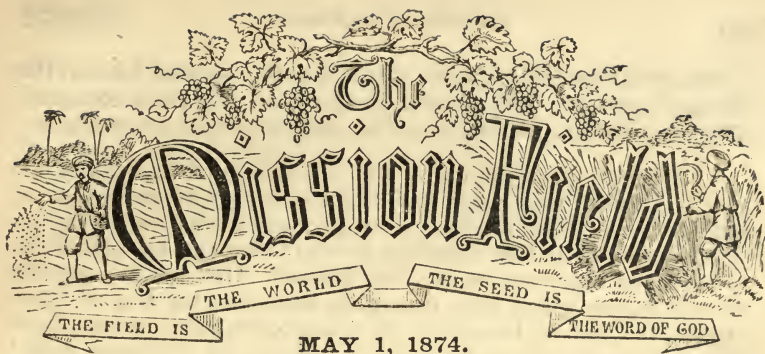
11. The following persons were proposed for Incorporation in May :—

Rev. E. T. S. Carr, St. Catherine's College, Cambridge ; Rev. Arthur Williamson, St. Peter's, Pimlico ; James Stuart Smith, Esq., Cavan ; R. Luck, Esq., Llanfairfechan ; Rev. Lawrence J. Stephens, Long Houghton, Alnwick ; Robert Brown, Esq., Long Houghton ; Rev. H. M. Neville, Ford, Coldstream ; G. H. Philipson, Esq., M.A., M.D., Newcastle-on-Tyne ; Rev. W. Hodgson, St. Mary's, Plaistow ; Rev. W. Gardner, Orpington, Chislehurst ; Rev. H. L. Russell, Chislehurst ; Rev. Charles Birch, Foot's Cray ; Rev. Andrew Welch, St. Mary Cray ; Rev. G. Fearn's Reyner, D.D. ; Rev. John Spicer Wood, D.D., and Rev. J. W. Pieters of St. John's College, Cambridge, and Samuel Wreford, Esq., Otford, Kent.



Notice of the following Legacies have been received during JANUARY and FEBRUARY :—

	£	s.	d.
Edmund Arbuthnot, Newtown House, County of Southampton, Esq., 3 per cent. Consols.....	500	0	0
Samuel Hull, Christian Malford, Wilts, Yeoman .....	10	0	0
Miss Margaret Elizabeth Mesham, Pontrufydd Hall, Flint .....	500	0	0
Frederick Sherley, Ealing, Middlesex, Land Surveyor (reversionary) .....	100	0	0
Miss Mary Alicia Wingfield, Windsor, Berks .....	600	0	0



## THE CHURCH IN MADRAS.

**T**HE great extent of the diocese of Madras—which covers not only the Madras Presidency with its population of 31,281,177, but also the native states within or bordering on the British territory, whose population amounts to not less than 15,000,000—gives a special importance to authoritative accounts of the progress of the Church's work among its enormous populations. Such an account is given by the Bishop in a Charge delivered on the 7th of last October.<sup>1</sup>

In reviewing the period of nearly four years which had elapsed since his last Charge in his cathedral church, Bishop Gell mourns over the death of nineteen of the clergy of the diocese. After special mention of several of these, chaplains and Missionaries, the Bishop said :—

“Among the Missionaries who were living at the time of my last Charge, the most eminent who has been taken from us was the Rev. J. Thomas, who, in a Mission service of thirty years, gathered together so many believers from heathenism to the Church in the district of Megnanapuram, that what he found a comparative handful grew to be twelve or fourteen thousand. He trained a very large number of catechists and schoolmasters, several schoolmistresses also ; built the finest gothic church that South India possesses in his own station on the sandy plains of Tinnevely ; left spiritual gardens in many a spot which at his first coming had been a heathen waste ; and, above all, left fourteen native pastors, whom himself had taught and trained for the ministry, in charge of the Christian congregations scattered over his district.”

(1) A Charge delivered on the 7th of October, 1873, in St. George's Cathedral, Madras, at the fourth Visitation of Frederick Gell, D.D., Bishop of Madras. Printed at the Christian Knowledge Society's Press, No. 18, Church Street, Vepory, Madras.



But, great as has been the result granted to past labour, the Bishop looks for still greater progress in the time to come. This he expects, in answer to the prayers of the Church :—

“ I allude to the invitation of the Archbishop of Canterbury last year to the world-wide Church of England to pray for an increase in the number of Missionaries. How gladdening was the hearty response accorded to that invitation, both at home and throughout the colonies and dependencies of Great Britain ! How full of hope the announcements which have reached us that, since the Day of Intercession, the 20th of December, an unwonted number of men have offered themselves to the Societies for employment in Mission fields ! And I rejoice to add that the same voice has again called us to prayer this year. I purpose sending copies to you all of a Form of Public Prayer for that day which has been prepared by the Archbishop : and I trust that the Lord of the Church will pour out upon all the clergy and your congregations the abundance of His Holy Spirit, that real spiritual prayer may be offered for the coming of Christ's kingdom, and the hallowing of His name, and the doing of His will by all mankind ; and that an answer may be vouchsafed, according to the abundance of His grace, by Him Who ascended up on high that He might give to His Church apostles and prophets, evangelists, pastors and teachers, filled with the Holy Ghost.”

Besides those spiritual needs which in all dioceses are more or less felt, there is, in Madras, need of more clergy. During the past four years, eighteen persons have been ordained deacons, and thirty priests. The whole number of licensed clergy in the diocese, including a few who have retired and some absent on furlough, is 199, of whom eighty-six are natives. [Four years ago the number of native clergy in Madras was seventy.]

This staff of clergy may at first sight seem sufficient for the Christian population, which is probably not far short of a hundred thousand—nearly 37,000 of whom are Europeans and Eurasians, and 67,000 natives. But it is to be remembered that twenty clergy are generally absent on furlough or retirement, and that many Christian communities, though small, are so isolated that they need a clergyman to themselves. Five clergy work among the employes of the Madras Railway Company, but four or five additional men are needed here. The Bishop hopes that, if the income of the S.P.G. increases, the Society will help in providing maintenance for these additional clergy. They need not, he thinks, ordinarily be sent out from England. Godly and promising young men, European and Eurasian, may be found in the presidency desirous of dedicating themselves to the work of the ministry.

As their Christian congregations would be small, they should be men of a Missionary spirit, acquainted with the language of the people among whom they live, and should labour to evangelize the villages around their station :—

“This work was expected of chaplains in former years. And even now every one whose chaplaincy duties do not wholly occupy his strength, does well to regard himself as a debtor to make known the Gospel to the heathen around him.”

In the four years preceding the Bishop confirmed 6,201 natives, and 1,179 Europeans and Eurasians. The number of communicants, especially at the military stations, is small. Yet some of the chaplains have great encouragement in their spiritual efforts among soldiers. The Army Scripture Readers' Society gives valuable help. Christian ladies too can do much good by visiting the married quarters, and showing sympathy with the women and their children.

Six churches in the Madras diocese have daily service, and ten have weekly celebration :—

“The clergy whose celebrations are less frequent than weekly will, no doubt, consider whether they should afford their people the opportunity of partaking every week of the Holy Communion.”

Six churches have been consecrated during the four years which the Bishop reviews. When two more, now building, are completed, there will not be a single civil station with an English-speaking community of forty persons unprovided with a church.

Bishop Gell believes that annual diocesan conferences of clergy and laity are needed for the successful working of the diocese. To the two already held he attributes, in great measure, the formation of the Committee for the Additional Clergy Fund, and the encouragement which that effort has received.

Of the native Church the Bishop has reason to believe that the statistics received fall short of the actual numbers, especially as regards the number of the baptized returned both in the year 1869 and in the year 1873 :—

“Early in 1869 the returns showed a total of 60,923 baptized persons. The latest returns give 67,199. The number of communicants has been increased by nearly 2,000 in the same period, having risen from 14,919 to 16,914. The number of boys and girls at our schools has advanced from 23,076, to 27,198. The number of inquirers or catechumens has decreased from 22,214 to 21,734.”

It appears, then, that the average yearly increase from 1869 has been 1,500. In the ten years commencing with 1860, the

average annual increase was about 2,000. Perhaps the stricter discipline adopted, it is believed with advantage, in some districts, may account for this. The increase in the number of native clergy during the few past years would, it was hoped, lead to a more rapid spread of the faith among their heathen countrymen. But the first result of ordaining native Christians may be to concentrate their efforts upon those of their countrymen who are already Christian. Time is, perhaps, needed before the native pastor and his flock can bring to bear upon their heathen countrymen that full Christian influence which will turn the hearts of large numbers of them to GOD. Native pastors, however, do preach regularly in heathen villages. And, better still, perhaps, native laymen volunteer for the work of bringing the truths of our religion before their heathen brethren. In these efforts of native clergy and laity, and in the prayers continually offered throughout the world for a blessing on young native churches, lie our best grounds of hope for the conversion of the heathen.

External signs of active life and growth are not wanting. Substantial churches are taking the place of the schoolrooms which were used for Divine worship. More encouraging still are the evidences of piety in native Christians, which most effectually disprove the charge often brought against our Missions that they have been a failure.

But it is true that, as in the Churches in early ages, and as in the home Church now, there is much in the native Indian Church to cause disappointment. National faults are seen in India, as in England, choking the good seed where better things were hoped for. Caste is the source of manifold difficulties. But with all that, the native Church in South India gives abundant cause for thankfulness and hope. Especially do we rejoice to see that the number of native pastors in the Madras diocese has, during the last four years, grown from seventy to eighty-six; and this, too, at a time when the standard of acquirements is raised, so as to admit only those who might secure a higher income in secular callings, but who for the love of GOD readily give up their chance of doing so. The Bishop said:—

“When the number of native clergymen was very small in proportion to the number of Christians, I ordained natives well recommended for their piety, experience, and knowledge of the Scriptures, but unacquainted with English, to be pastors of congregations where English was not known. But, as the knowledge of English is yearly extending, it seems right that it should, as a rule, be required in all who shall hereafter be presented for ordination. It is true that for the



most part our native Christians are poor, and that the payment of their pastors is necessarily small, and that well educated persons are likely to seek a calling in which their services will be better remunerated. But every effort should be made to cherish, in the hearts of young men who love the Saviour and seem qualified for the ministry, such a spirit of self-sacrifice, and of self-dedication to Him, as will enable them to overcome the wish for higher worldly gains, and to follow CHRIST, even when He calls them to be poor. Some of our own countrymen have already set them this example. . . . In this early stage of the native Church it seems peculiarly desirable that her true children should make sacrifices for their Lord's sake. They are not called upon to endure those fiery persecutions which tested the faith and love of Christians in olden days to their very core. Let the best amongst them now, in thankfulness for this mercy, make their offering to the Lord, even themselves."

Indian Christians now hear their Bishops appealing, one after another, to unreserved self-sacrifice, as one of the weapons needed if the soldiers of the Cross are to win over fresh races to Him, Who for our sake became poor, and after days of Missionary labour continued all night in prayer to GOD. He set the example, that His people, and especially His clergy, might follow it. And, of all clergy, Missionaries to the heathen perhaps need such discipline most. For "this kind" (that is, the malignant evil spirits which hold the heathen of India in bondage,) "goeth not forth but by prayer and fasting." The following words of Bishop Gell on Brotherhoods remind us of those in the letter of the Bishop of Bombay. The Bishop of Madras says (he is apparently speaking here chiefly of European Missionaries):—

"If a small company of men without family ties, in whose hearts the desire to win souls to CHRIST is hot, be disposed to settle in some populous part, and thence proclaim the message of salvation in the villages for many miles around, and cheer one another when they return from their labours, by their prayers together and Christian converse, without necessarily binding themselves to this for life, who could forbid?"

The Bishop rejoices in the progress made by the native Church towards the entire support of its own pastors and church machinery. This duty is now set before our people from the time of their conversion; and so that spirit of dependence which has produced so much feebleness is checked at the outset.

The need of a Coadjutor-Bishop for the native Church in Madras is strongly felt by Bishop Gell, and he trusts that the time is not far distant when one may be appointed. Gradu-

ally the native Church must learn to lean less and less upon human helpers, and more upon CHRIST, and upon her own strength received from Him. While Scripture truth and the Scriptural form of Church-government should be passed on to the native Christians as an inheritance from us, the Bishop feels that they should not be permanently tied to every Western rite, rule, or formula peculiar to our own Church, but be left in a position, "if the Providence of GOD shall one day lay upon them the duty of drawing up canons for an Indian Church, to do so on Scriptural principles, and with the accumulated wisdom of the many generations of the Church which have preceded them."

The Bishop feels that the divisions of Christians are an offence to unbelievers. Still, amidst our divisions, there are points of unity which may be brought before the heathen. "By this shall all men know that ye are my disciples, if ye have love one to another." If not altogether one in faith, we may, at least, be wholly one in charity. But Christians, though divided, are still, in great measure, one in faith, for, as Bishop Gell says, "believers in CHRIST all hold by one book, the Bible: they all accept the three Creeds."



### JOURNAL OF A VISIT TO LEPER'S ISLAND, MELANESIA.

THE *Southern Cross*, having on board the Rev. J. S. Palmer, the Rev. C. H. Brooke, and forty Melanesians, arrived unexpectedly at Norfolk Island on Saturday, 6th September, purposing to return to the Banks' and New Hebrides Islands on the following Monday. This giving me an opportunity of a stay at Leper's Island, which at this time was advisable, I determined through Mr. Codrington's suggestion to embrace it, and began at once to make preparations. "Garuvurogi," an old scholar and particular friend, of his own accord offered to accompany me to his native island. We left Norfolk Island on the 10th of September, and after the usually uninteresting voyage, reached Leper's Island on the 20th. Thanks to a nice breeze throughout the day, we got off "Walurigi" just about five o'clock, and putting my few necessities together, the boat was lowered and we pulled ashore. No canoes coming out, some of us were anxious as to the cause, for the day was very fine. I afterwards learnt that they were afraid we were a "labour vessel." Considering the nature of our reception last year, after the sad

calamity which befell ten or more of the people of the island, in foolishly venturing out to our vessel in their canoes in a fierce gale of wind, I was more than usually observant of signs. As soon, however, as I was discovered in the boat, a shout of boisterous delight was raised; and "Bice! Bice! Bice!" was in everybody's mouth. Jumping on to the black sandy beach, I was most warmly received, and each vied for the honour of being my host as soon as I mentioned that I was going to stay for a short time. I had previously determined, however, to spend the major part of my time with an influential and well-disposed chief, by name "Mairuru." He seemed quite as glad to have me as I to go, and, dismissing the boat, I was alone again with the "Opese."

Three little fellows clambered into the boat, and I requested they might be allowed to stay and go for the cruise to the Banks' Islands. The vessel was soon under weigh for Mota, where she would embark the Revs. R. H. Codrington and J. Still, and the Banks' Island scholars, and probably be back to pick me up, all being well, in about a week or ten days. After seeing to my little luggage, I followed the willing bearers up into the village named "Bevogi."

My apartments were soon arranged without very much difficulty in "Mairuru's" house, and I must say they were more sumptuous and roomy than any I have ever yet occupied, which, however, does not say very much. "Mai," (so he is familiarly called,) was most attentive.

In the twilight, I sat outside the house; and I do not know when I have felt so thankful to the "Father of all mercies," for His goodness to me. My heart was full, and my spirits buoyant. It was all so different to what I pictured and conjectured. I do not know how long I sat there on the corner-stone of the foundation, but the time seemed short, I was so full of happy thoughts, of my work here and my friends at home.

However, at last I had to go indoors; and then followed a long and earnest talk with old "Mairuru," and a young fellow who was to keep me company. They assented, but asked no questions. I have scarcely ever been really cross-questioned by a Melanesian. "Garu" soon came in, and, reading the Psalms for the day, we had prayers together afterwards and retired to rest.

Two years ago how different a scene was enacted at Nukapu!

*Sunday, 21st.*—"Garu" and myself went for a dip in the sea, came to breakfast, and then read morning prayers together. Some people



coming into my residence, we had much conversation on religious subjects, principally rudimentary.

Going hence to the "gamal" (public club for the males), I had more religious conversation, and said pretty much the same things as before. Thence we went to the beach, to see some foreigners, with whom also I entered into religious conversation.

The dearth of food consequent on the severe hurricane last year brings people from all parts of the island in the peradventure of finding a supply. The people here, however, are almost sold out, and have little left for their own wants.

"Garu" spoke earnestly of the indifference of the people, and their soft-heartedness in hearing and not practising; but I remarked how much this was the case with others than them, and asked him if he could not trace something of the sort in his own case. Had a long, quiet, and earnest talk with "old Mai," as we reclined in the dark after I had put my light out.

*Monday, 22nd.*—Very hot day. This morning, on the way from my bath, some foreigners called to me to come to mend their canoe. "Garu's" skill, however, was superior to mine, and he managed to daub over the hole and stop the leak. My mind was all the while running on putty, pitch, &c.; the native knowledge was more ready and practical, for they knew of the existence of gummy, resinous trees, and were much more equal to the emergency. We English people have become so thoroughly artificial, that in case of difficulty or accident we cannot make use of natural things, which, however, are in abundant profusion all around us.

After breakfast went with "Holé," my host last year, for a long and hot, but very pleasant walk. I tried to interest him in spiritual things, but have not as yet found much response. Came back and had luncheon, and talked with the people in the gamal.

I am not surprised, that, although I say the same things over and over again, they forget them. This was the case with the Apostles, and I am content to say and say, till perhaps finally some impression may be made.

Went with "Holé" afterwards to his house, to pay a visit to his old wife. She exclaimed, when she saw me, with evident delight, "Eh, Bicie! eh, Bicie!" and she then gave me two mats of her own manufacture, a pig's tooth for my wife, and two cocoa-nuts for my little son,—an incongruous sort of present. Coming back to my residence, I found my friend and host "Mairuru" at home, with all doors fast

closed, no very extensive process, and keeping guard over my few things. Two more young fellows coming in, we fell into conversation: "Mai" said, on being asked by me when he had slept, "I slept and kept watch over my bananas." I asked "Why?" He replied, "Because the hill children steal them." I asked, "Did you take bow and arrows?" He said sharply, "Eh! you said I was not to carry bow and arrows." Then I said, "Yes; it was wrong to carry bow and arrows, for fear of shooting people, and GOD did not like us to do this." I went on to show, that, just as he was jealous of his bananas, and kept watch over them for fear of their being damaged by the hands of man, so GOD was jealous of us, His people and possession, and would be angry with whomsoever should kill or wound or otherwise deface His image in them: Just as the bananas were his ("Mairuru's"), because he planted them, so we were GOD's, because He created us. This was putting human life on a much higher footing than they had ever before looked upon it, and although they were very attentive, I doubt if they quite took in the full meaning of which I said. However, I said no more, fearing to weary their attention and spoil perhaps the impression of my words. So rubbing his hands together, "Mairuru" said, "Good! as for me, I shall go like this,—*i. e.* minus bow and arrows,—quietly and peacefully. Sat in, reading, some time, then went to look after some boys to take with me to Norfolk Island; found not much difficulty, but shall only be sure of them when I get them on board.

*Tuesday, 23rd.*—Early this morning my old and loved pupil, "Baidagaru," came to me with contrition, expressing a desire of amendment, and of returning with me to Norfolk Island. Seeing his extensive whiskers and well-developed form, I at first rather demurred; but soon compassion for him overcame me, and I agreed to his going. My old host, "Natunabae," came also to see me, but it rained so hard all day I could not get out to see much of him. I was also disappointed of a proposed visit to a distant village, which was prevented by the rain. On these occasions, day and night are almost one long night in a dark and smoky house. Saw very few people all day, in consequence of neither I nor they being able to get out.

In the afternoon, however, a few fellows came, and the conversation passed easily into a religious train. I overheard some most outrageous doctrine propounded, as having issued in the first place from my own lips, as to the purpose of my visit and the gift of my teach-

ing. I endeavoured to set them right, but signally failed, in being too abstruse—too lengthy, and too far beyond the range of their intellectual vision.

By means of illustrations, I endeavoured to give them a more vivid, and, as I hoped, a clearer impression of the suffering, death, and mediation of JESUS CHRIST.

[Here Mr. Bice inserts an account of his instruction, for which, unfortunately, there is not space in the *Mission Field*.]

They seemed rather struck, and asked a few questions, so that I felt encouraged, and fancied I had spoken to some purpose.

Went afterwards with "Mairuru" to another village, and he was full of what I had been saying, but his theology was slightly misty and incorrect. After all, it is better not to attempt too much,—to be content to give little practical lessons as opportunity offers.

*Wednesday, 24th.*—Very rainy morning, and consequent unpleasantness. The bush is thick in this country. The diminutive roads, bad enough in fine weather, are ten times worse during heavy rains. The heat of the sun is, however, very great also, and the process of drying is no very long one. The mighty rush of waters down the steep face of the island, and the roaring sound they make, almost rival Niagara. So great an impetus do they acquire as they reach nearer the bottom of the slope, that it is in some places very dangerous to cross, and if an accident did happen, it must be fatal, for the height and precipitancy of the falls are such as to daze the eyes in looking over on ordinary occasions, and there is not a vestige of anything to grab hold of.

Breakfasted early. Towards noon the sun came out beautifully, so I hoped it was going to be fine. A party of us therefore set out in canoes for a distant village, to buy cocoa-nuts; before we got back, however, we had already been wet and dry again a great many times. Pulled along shore and enjoyed the row. Reaching the landing-place, we found the chief man, by name "Tovutu," on the beach. Here we disembarked and walked with him up to his village, which seemed an interminable distance off, and the occasional showers made the bush most uncomfortably wet and unpleasant. We sat for a good long time in his village, talked about my object in coming, which he said was very different to the "thieving vessels." He wished me to stay there, and tell him more about the teaching; but I postponed this till next year (D.V.). He wished to make me a present of food, but the dearth was so great as to make this an



impracticability, and of course I said I did not expect anything of the sort. I had not come for what I might get, but wished *freely* to give him nourishment for the sustenance of his soul. He is a very pleasing young fellow, well disposed, and influential. His son, a nice little boy, is to come with me next year, please God all goes well.

His little daughter, still carried on the back, has already been paid for as the future wife of a fellow already beyond boyhood considerably. There is a great poverty of women here, and I have tried in vain to get one or two girls to bring away with me. I fear infanticide is too prevalent here; they do not deny that it exists, but they blame the women.

Going home, the wind was blowing quite freshly along shore, rowing was by no means pleasant, and we were a very long time on the passage. It was getting on towards evening when we arrived home, and my old hostess's well-filled oven of good things was acceptable.

In the evening, "Mai" and others coming in, I said, in reference to the prevailing habit of lying, that we should always speak the truth, say what we meant, and do what we say. This I heard him repeating shortly afterwards, with little or no variation, to some fellows who came in. I also said that with their bows they must throw away their lying, stealing, and all other like evils—that much harm might be done without, as well as with, bows and arrows. Such hints seemed to strike them, and to do good.

In the evening the old lady, his wife, was sitting weaving a mat by the light of my candle; she remarked that she liked me, because I gave her a light to work by. I said, "Yes, but I will tell you of a better, and far brighter light, not to illumine your bodily eyes, but to guide your feet into the way of peace." Had prayers with "Garu," and retired for the night.

*Thursday, 25th.*—Rainy, windy, unpleasant night, and so bad this morning as to prevent me from going for my usual bath. This is a most miserable place in wet weather. It cleared, however, during the day, but we had a roaring, tearing wind, and fitful rain. Went to a village called "Naone," and sat with the old fellows in the gamal, talking on different matters.

In the afternoon I had a visit from the son of an old chief man called "Vuinava," who is said at one time to have possessed the almost incredible number of fifty wives. I paid him a visit last year,

but his wives then had fallen off in numbers, and he only had about thirty. This is a very large number here, and for the most part people are satisfied with one or two. His son had brought his brother *for sale*, and the price was one tomahawk. I remarked that I did not buy people, but if he wished his brother to go, I would take him free; this seemed satisfactory, and the boy waited in the village the arrival of the vessel.

I was much struck with the remark of one of the bystanders, a young fellow from this village, and of some enlightenment. Hearing this young fellow offer to sell me his brother, he said with warmth, "He does not *buy* men, for so they would become his *slaves*, whereas they gave gratis their children, and he takes them, looks upon and treats them as his *children*."

Had quite a pleasant evening with host, hostess, and small scholars, whom I entertained with pictures and conversation. Raining hard, and wind blowing.

*Friday, 26th.*—Went with "Holé" and some others to a distant village, but it was a most unfortunate visit altogether. It rained the whole way, and the paths, fearful at other times, were in some places almost inaccessible and dangerous. However, we struggled manfully on, but saw very few people when we arrived, and except that one of them was the brother of one of my boys at Norfolk Island, not much good resulted from this uncomfortable journey. Being very wet we did not stay long, and the descent was almost worse than the ascent.

By the time I arrived at "home" my shoes were as limp as two pieces of paper, and my clothes dirty and soaking. Having only one pair of shoes, I was prisoner for the rest of the day, even had the weather been fine enough to have got out. My house smoked dreadfully, and there was no escape from it; and, sad also to say, I was besieged by a host of jabbering women, who would clatter and pick me to pieces. Dull, uneventful evening, rain and wind.

*Saturday, 27th.*—Most terrible weather, still rain and wind. Went through the heavy showers to a village called "Vavae," to visit a poor fellow who was shot about two months ago with a poisoned arrow. The wound was in the back, and was inflicted as he lay with his back to the fire for warmth, he supposes in revenge for a man who had been bitten by him in a fight some years ago. These people harbour revenge for a very long time, and you are scarcely ever safe if a man has got a grudge against you. This fellow named

the subject of his suspicions: he, however, denied the facts when questioned by me. Poor fellow, anything nearer a skeleton without being really a corpse it is scarcely possible to conceive of. I saw the arrow-head, fully six inches long, which had been extracted; the wound was still discharging, and he was as weak as it was possible for a man to be.

I proposed taking a part of my dinner to him, but the people said, "No! if he dies, people will say you killed him, and will take revenge on you." Even so I was scarcely dissuaded from risking the killing and trusting to a cure, yet no doubt he would have been so cautious as to refuse to eat. Coming home I got a tremendous ducking, and had to keep indoors again. A fellow from "Tavala Vola," who was supposed to have been drowned last year, paid me a visit, and we had much conversation on religious subjects. I am glad to see that sacred subjects now introduce themselves without much difficulty, and I like to hear them ask small questions, although it sounds strange to hear GOD turned into "GOTÉ," and JESUS into "TSESUSÉ." A good many know now of the "resurrection of the dead and the life everlasting." I endeavour to introduce sacred subjects as I can, but always with the fear of casting pearls before swine. Rain and wind again to-night.

*Sunday, 28th.*—A most uneventful day, and about the longest of my existence. It rained in torrents without intermission the whole day through, and people neither came to me nor could I go to them. Read matins, &c., all alone.

Towards evening it cleared for five minutes, and I took advantage of the lull to go out for a short and hasty stroll. Reaching the crest of the hill, and gazing seaward, I espied on the horizon against the background of a black cloud the dear old vessel. This made the rest of the day very short, and I looked forward with anticipations of pleasure to seeing everybody on board on the morrow. My visit has been much damaged by the weather, but on the whole it has been very satisfactory. A longer stay next year will, I trust, clench matters considerably in one or two instances, and I now feel as if a real beginning had been made here. As soon as I got back to the house the rain poured down again, and no more chance of getting out to-night. To-morrow, probably, I shall be emancipated from its thralldom; for other reasons I shall be sorry to leave.

*Monday, 29th.*—Again a rainy, dirty, unpleasant morning. Got up early, and at first looked in vain for the vessel; at length, after



breakfast, I went to the beach and there saw her standing in for "Walurigi."

Even after a week ashore the thankful jubilant feelings stirred up in one's heart are delicious, not exactly at the prospect of getting away, but at, I scarcely know what—the reunion with those we love, can appreciate, and fully commune with, is so very delightful. While the vessel was coming in I had a long and serious talk with "Garu," who intends to leave me, and turn his back upon the new teaching. He also announced his intention of going to Fiji, as he was getting too old to learn to read, and finally that he should die "loloqong" (unenlightened), and follow the way of his fathers. This I said was an impracticability, for he was already too far advanced in the new religion to admit of this, and I continued, in Mr. Keble's appropriate words, which seemed to strike him, but to produce little or no good result :—

"Fain would our lawless hearts escape,  
And with the heathen be,  
To worship every monstrous shape,  
In fancied darkness free.

Vain thought that shall not be at all !  
Refuse we or obey ;  
Our ears have heard the Almighty's call,  
We cannot be as they.

We cannot hope the heathen's doom  
To whom GOD'S Son is given,  
Whose eyes have seen beyond the tomb,  
Who have the key of Heaven."

He had been a candidate for baptism, and this trial has proved how unworthy he would have been. For myself, I am not exactly grieved, —I am becoming callous—for him I do grieve ; he is a fellow of a warm, affectionate, but impulsive nature, and, when away from home influences, very desirous to do what is good and right. I remember Bishop Patteson saying to me on a former occasion, when I was much dejected, "You will begin by and by, dear Bice, to look at these disappointments as what you may expect, and, like myself, you will become callous, and take it for granted." Poor Garu, he was a general favourite, and I know how sorry Mr. Codrington will be to hear he is not going back.

The vessel came in very quickly. How very pleasant it was to be standing there on the beach with a great number of natives perfectly peaceful, good-natured, and well-disposed, and to think what scenes

had been enacted here before the Gospel of peace and goodwill toward mankind had been proclaimed at all to them; or even to look back one year, and to contrast this reception with last year's, was enough to fill one's heart with gratitude and love. While the passengers in the boat were sounding for an anchorage, I had a last word with the people, and many offered their children; but as in almost every case an axe was demanded for them, I said, "No! I wish once for all to put a distinction between myself and 'traders.' I do not buy men; that is contrary to my religion and feelings, as a Christian man. I will take eight or ten given freely without any conditions." To this rule I kept most stringently; and although nine boys came away with me, I was very careful to get them as a free and unconditional gift. The idea has firmly obtained here now, and has caused some considerable indignation, that "traders" simply buy them as pigs.

Most unfortunately, the Leper's Island word for pig is "boi" (pronounced like our "boy"), and the word in "trading language" (for they have a separate vernacular) for human beings is "boy." Consequently, a man from Leper's Island, who was lately returned after five years' service, and arriving at this place, his home, was required by the "trading master" on board the vessel which brought him back to "go ashore and *buy ten boys*," meaning human beings probably of either sex, but giving the preference to the younger members of the community. Naturally enough, our friend went ashore and endeavoured to obtain ten "*bois*" (Anglice, *pigs*). Not being successful, the trade being insufficient to procure so large a supply, he was told that he was to "get boys all the same you."

This, I believe, was done with the same amount of trade which would have been beneath the value of a quarter of the number of pigs. Everywhere, I am told, the same idea has got abroad among the natives, that they are being sold like pigs, and they are naturally very indignant at such treatment, especially on the part of those to whom they have given credit for more knowledge and better behaviour. This trade is simply cutting by degrees the ground from under our feet; and not only that, but it is pulling down and destroying what we are and *have been* labouring at immense pains and much labour and self-sacrifice to build up and cement. It seems, moreover, to be such a scandal to our country, and so-woful a blot to our Christianity, that natives can be taken away from the peradventure, to say the least of it, perhaps the certainty, of receiving Christian teaching at home,

to Christian countries, only to be returned again to their homes perhaps worse savages and more intolerable denizens than when they were taken away. One of the boys anxious to come away with me has been five years in Queensland, and has never heard a word of GOD or CHRIST, nor been to a Christian service, nor heard one word of our religion, nor received one word of teaching in any shape, except to do so much work for so much money, and even that but a poor reward for so long service.

Meanwhile, we must do our best for those who remain, trusting that, by their means, we may be able to get at those who from time to time may come back again. The prospect looks unpromising to a Missionary's eye; and I suppose depopulation, if not entire, at least more than partial, will be the result. Terrible to state, however, "Christian traders" are not content with denuding an island of its male inhabitants, they must do all they can to demoralize the females; and this has already been done at Leper's Island, much to the disgust of the majority of the inhabitants.

[Mr. Bice gives here an instance of the ill resulting from natives going in a labour vessel for five years' work on a plantation].

The impotency of my position here is very sad, for, after several years of risk and labour, I have gained a footing only to have nobody to teach! I wish the wholesome dread with which this island has hitherto been regarded had been permanent (for until lately "traders" have been afraid to call here), and then I should have been left to do quietly "what I could" for them.

After the vessel had let go her anchor, the boat was soon ashore, and old and familiar black faces showed how mutual were our feelings of joy, gratitude, and affection. Mr. Codrington and Mr. Still looked very well. "Robert" (the new deacon) was one of the boat's crew, after his two months' stay at Santa Maria. They had been just a week from Mota, eighty-nine miles, and had as bad weather as I. The prospect on board was rather dismal,—no water, no provisions, and over forty Melanesians already on board. However, we hope to take in supplies of both water and food at "Maiwo" tomorrow. We walked up into the village, where my residence was, and lionized the place after the usual fashion; by this time it had cleared off, and it looked to advantage. The beauty of the bright-leaved crotons, and the deep red bibiscus flowers, and the gorgeous purple of the flower of the native tree called the "gaviga," was very conspicuous, and called forth admiration even from those who lately had



been living in the midst of such scenery. The visitors were taken into the "gamal" (club), and saw all the wonders; thence to my residence, which was filled with native mats, part of the tribute which its owners had that day been receiving from the denizens of this and the neighbouring villages. Thence to the pigs' styes, where the "tusky boar" was tethered close up to his peg, to prevent his rooting and damaging his tusks, which are much prized here. Everything with any pretence to be out of the ordinary was shown for admiration or astonishment.

We stayed just long enough to look about leisurely, then walked down to the beach, and when there was not much more to be done pulled off on board to dinner. All this time we were accompanied by a boy, a native of this island, but from a village about two miles further up the coast, where they were so exasperated against us last year. He had been on a visit to "Mota Lava" with a friend of his, a native of that place. I supposed now that he was so near home that he would wish to stay behind, or at least pay them a short visit. I therefore asked him his intention, and he answered that he was going to Norfolk Island with me. Arriving on the beach, I saw some women from his village, and they beckoned to him to come to them, but he refused; and when I got into the boat he followed very closely. Arriving on board, who should be standing awaiting him on the gangway but his father and a party of people from his village. Of course they expected to take him ashore, and I, too, feared there was no alternative, for I allowed him to make his own choice entirely in the matter; however, he was prepared to stay. On their using some kind of compulsion he betook himself to the after-cabin for safety, and there I found him, much excited, and in tears. I again asked him if he wished to go ashore, and he said "No, and tell my father so." I then got out an axe to give to the father in the boy's name, and went out with this intention. I announced "Bainavire's" determination and desire to go with me in preference to going ashore. The father got warm, and said "He shall go." I said "Not until he wishes." Loud and long waged the contest, until at length my friend said, "Bainavire shall go with you, and come back when you wish." I then offered him the tomahawk, but he said "No, I give him freely." I said, "But I have no intention of buying him," and he stoutly refused the axe, although it was an extra good one. He said, all he wanted was to see "Bainavire," and then he would go ashore. I at once went in and brought my young friend

out to him, and I afterwards saw the party talking together, and my young friend distributing presents. Shortly afterwards I saw the party paddling ashore, enriched by their visit, for I had taken care to give "Master Bainavire" a large and plentiful supply of beads and other treasures. This boy remains on board, and after such staunch conduct I look forward to some determination of character by and by, please God. He is naturally a very sweet boy, and is much improved by his visit to "Mota Lava." On board he is in great favour. This will be his third year in the Norfolk Island school.

Besides him I have brought eight boys on board to swell the crowd. I am especially thankful for such success, for we had supposed the island would be closed to us, for this year at least.

By the evening every native had left the vessel, and we had the quietest of nights at anchor. How pleasant it is to come back, even after a few days, to a soft bed and wholesome fare. The evening prayers in Mota and English were very enjoyable, and the singing at the former, which I led, especially hearty and soul-stirring. We all are much pleased at the result of this visit, and cannot but feel how well ordered it was that we should make a third voyage. In the evening I heard the Banks' Islands news, which was good and cheering on the whole.

*Tuesday, 30th.*—Got under way this morning very early. Three canoes came—two with presents of two little wee fellows I have on board, but they made no attempt to go ashore, nor did they express any desire to leave the vessel. Soon we were under weigh, and got off gradually from the island, standing over for "Aurora." Off "Tavala Vola" we were becalmed for a short time, and twelve or fifteen canoes came out to us a distance of four or five miles. One contained a very nice boy, who had spent one summer in Norfolk Island—the same boy who paddled off to Mr. Codrington and me last year to warn us of our danger in going ashore, with some risk to himself. While we were at breakfast one of the boys came down to know if "Tata" might go. Of course we were only too glad; so he got on deck at once, sent the canoes ashore, and shortly afterwards a nice little wind sprang up, and by 1.30 we had dropped our anchor at Aurora.

For this year, therefore, Leper's Island is done with, and, with God's help, we trust to endeavour to do something for those we have on board—perhaps to baptize the first natives from this island. God be praised for all His blessings!

CHARLES BICE.

## PROGRESS IN TORONTO.

TORONTO, *July 10th, 1873.*

YOU will be glad to learn that, whereas when I visited England in 1857 we had thirty-two Missionaries, we have now sixty Missionaries, supported entirely by funds raised in the diocese, partly by those to whom they minister, and partly (though in a much less degree) by grants from our Mission Board; and also that the salaries of our Missionaries have been raised from \$400 to \$600 for those in Deacon's orders, and from \$600 to \$800 for those in Priest's orders; and also that those salaries are now paid quarterly by cheques from the Treasurers of the Mission Board, to whom the people have to pay their share, instead of the Missionaries' receiving the contributions from the people.

J. B. FULLER,  
*Archdeacon of Niagara.*



## CHURCH WORK IN THE DIOCESE OF HURON.

LETTER FROM THE BISHOP.

BISHOP'S ROOM, CHAPTER HOUSE,

LONDON, ONTARIO, *Jan. 31st, 1874.*

IT is with thankfulness to God that I bear my testimony to the faithfulness and diligence of our Missionaries. God is evidently prospering their labours and efforts among the people.

New and commodious churches have been and are being erected on the various Missionary Stations, even in the remoter parts of this large Diocese; and I trust that this outward exhibition of fruitfulness is but the evidence of the greater and more important work of the Holy Spirit,—the building up of a “spiritual house,” with “lively stones.” . . .

With our great influx of emigrants from the native country, I think we are entitled to a large share of the income from the various Church Societies in the mother country, established for the purpose of helping to build up the Church in the colonies.

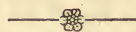
Within the last ten years the Diocese of Huron has had the largest increase of population by emigration from Great Britain of any Diocese in this western province. From the published reports of the census taken in 1871 you will see that the increase in the population of our three Western Dioceses during the ten years preceding had been:



Diocese of Toronto, 67,937 ; Diocese of Ontario, 20,109 ; Diocese of Huron, 127,755.

There is every probability that the northern part of my Diocese will have the largest share again of emigrants from England. How to provide these new settlers with the means of grace without effectual help from home, I do not know. I trust, therefore, that the venerable Society will not diminish, but rather increase, their grant as long as England sends her poorer children to us, uncared for, and unprovided with the Bread of Life. Praying that God may bless the Society.

I. HURON.



## COLUMBIA.

LETTER FROM THE BISHOP.

BISHOP'S CLOSE, VICTORIA, BRITISH COLUMBIA,  
*February 6th, 1874.*

MY letter of Feb. 23rd last year<sup>1</sup> gave an account of the localities in which the aid of the Society is given. The circumstances remain much the same, with but little progress in the temporal prosperity of the province. Owing to the scattered nature of the population, and the general depression, great difficulty exists in providing locally sufficient means to meet the Society's grants in the case of Europeans.

Two clergy have left the diocese in the past year—the Rev. H. B. Owen, through ill-health and insufficiency of income to support a family of six children, and the Rev. W. S. Reece. These two vacancies have been supplied at present by only one fresh appointment, that of the Rev. George Mason, M.A., of Merton College, Oxford, formerly Missionary of the Society in Honolulu. I am, however, expecting the Rev. J. D. Morrice, of Trinity College, Cambridge, in a few months, and hoping for others.

The Rev. D. Holmes has been removed from Yale to Cowichan. Though a great loss to the Indian work at the former place, he will, I hope, keep up his influence amongst the native race, being at the head-quarters of the tribal language which is spoken from Nanaimo, 30 miles north of Cowichan, to Yale, 150 miles east. A catechist at Cowichan and a deacon at Yale would enable him to superintend the Indian Mission through that extensive district.

(1) See *Mission Field* for May 1873, p. 140.

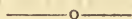
Since I last wrote, two churches have been consecrated in Missions aided by the Society—at Chilliwack, an outlying district of Yale 40 miles distant, through the exertions of the Rev. D. Holmes, and at Metchosin in the district of Esquimalt, under the Rev. F. B. Gribbell.

In the summer I had the privilege of being present at native services at St. Paul's, Lytton, attended by 600 Indians, when I baptized 122 adults and 18 children. From an account of this visit which I sent to the Society, extracts were made in the S.P.G. November paper.

I have taken the preliminary steps for a Synod to assemble in July next.

Praying that GOD's blessing and guidance may be with the Society.

G. COLUMBIA.



#### BAY OF ISLANDS MISSION, NEWFOUNDLAND.

THE Western shore of Newfoundland is about two hundred and fifty miles in length. It is divided into two Missions; one of these, the Bay of Islands, is now given in charge to one who was led, through the first Day of Intercession, to dedicate himself to the rough work which is the lot of the Newfoundland Missionaries. Lieutenant Curling had for a long period shown a special interest in this diocese, and had given to the Bishop the church-ship *Lavrock*. Of his present work and prospects in his new Mission, Bishop Kelly (Coadjutor-Bishop of Newfoundland) wrote on January 27 :—

“ Mr. Curling, since his ordination on All Saints' Day, has been able, in spite of rough weather, to make the round of his extensive Mission of the Bay of Islands. He has already procured two missionary schoolmasters from England at his own cost, and is now anxious to find two clergymen who will share his work with him, and to whom he guarantees 100*l.* a year each.

“ I am very glad to hear of the offer of one clergyman to come out and help us.”

That others may be led to do so too is earnestly to be desired. The following words, written by one who worked long and well in the island,<sup>1</sup> and who practised what he preached, by his own choice enduring hardness—and that in no small measure, and to the end of

. (1) The late Rev. Jacob George Mountain : in a letter quoted in “ Under His Banner.”

his days—may catch the eye of men who have the combined strength and courage and clarity needed for such a life :—

“ I hold that the soft and epicurean doctrine of the present day, of sparing the body, is utterly contrary to the Gospel, and is the mother of heresies, the daughter of self-deceit and sloth, the handmaid of self-indulgence, the door to secret unbelief, and virtual denial of the Cross of CHRIST, and that there is no ground whatever in Holy Scripture for believing that the trials and chastisements which are inflicted from above are quite sufficient, without adding our own ; else there could be no meaning in St. Paul’s ‘ watchings and fastings,’ in addition to his ‘ hunger and thirst, weariness and painfulness ;’ not, of course, as having any merit in themselves—what has ? Neither faith nor works, nor fasting nor feasting, nor weeping nor rejoicing : all must be done in and for and by CHRIST.”



### UMPENGULA, LATE NATIVE MISSIONARY AND EVANGELIST AT SPRINGVALE, NATAL.

WRITING to the Secretary of the Society, on January 15, 1874,  
the Rev. T. B. Jenkinson, of Springvale, says :—

It is my painful duty to inform you of the loss we have all sustained in the death of the Reverend Umpengula Mbanda, deacon, curate of Springvale, your Missionary and evangelist to the heathen around us. We are in deep trouble about our loss, which can never be made up to us in this life. “ We ne’er shall look upon his like again.” Had you seen and known him, you would have understood this. He was, indeed, a remarkable man. I hope his well-beloved pastor and father in CHRIST, Bishop Callaway, now in England, will supply you with a sketch of his life and labours, and that you will publish it, and let us have a few copies, that we may translate it, and give it to this people. Or, rather, I hope Bishop Callaway will himself translate it. I will not attempt more than a notice of him since I met him and knew him. I little thought when I gave you my general description of him (see last quarterly Report) that he would so soon be taken from us. I first was associated with him eight months ago ; but as he went away with Dr. Callaway into Pondoland, on his homeward journey, my notice of him will commence from June 11, the day he came back. He then began to come to me every morning between nine and ten to hear me read Zulu. This continued more or less up to the time of his illness, a fortnight since. He was always very quiet, and never interrupted me unless I made a mistake. Very little passed between us on this occasion, beyond the usual salutations, and a few remarks on what we were reading. He was always grave, and intent on the lesson, and



ever bright and cheerful on coming and going. Never a word passed between us but what was friendly. His manner was always dignified, but gentle and courteous. After reading some of the Old Testament (generally the chapter which I was going to read in school with the first class), we began to read the New Testament in MS., copied from the translation left here in the rough by Dr. Callaway—my copy of which he corrected as we read. On the 10th of December he came to me in great trouble at the usual hour, and told me that an enemy had tried to give his cattle lung-sickness, by placing sticks covered with lung-sick meat among his cattle. It was well-known that he had enemies, even among his own relations, and that, like "all who will live godly in CHRIST JESUS," he suffered persecution. This trouble preyed upon him, as he was in a low state of health at the time, and suffering from headache and loss of appetite. We were giving him pontac and quinine. Soon after this trouble, his recently married daughter, Lucy, came from Clydesdale to be confined at her mother's, and she suffered so much, and was so very ill, that he thought she was dying. He then took to his bed with a bilious attack, and was soon very ill of gastro-bilious fever, which became dangerous, and carried him off on Monday, the 12th of January, 1874, about eight o'clock in the evening.

Terrible was the cry of woe which arose from the heathen and half-Christian multitude—a confused noise, which reminded me of the words, "When He saw—the people making a noise—he said, why make ye this ado?" As, in this climate, no time was to be lost, his coffin was made during the night, and his grave dug early the next morning; and he was buried at one o'clock in our little churchyard, under a large evergreen, in the presence of about 120 people, whose behaviour was all that could be wished.

Could I stop here I should be glad, but I cannot in faithfulness keep back from you what followed. Bear in mind that Umpengula's mother was a bigoted heathen, and that most of his relatives were so, and that the heathen attribute all such deaths to witchcraft and malice, and then you may, perhaps, be less surprised when I tell you that even our own people, half frantic with sorrow for his loss—and urged on, as it is supposed, by a renegade Christian, now a witch doctor—fell foul of an elderly man whom they supposed to have caused his death by giving him some sour milk (amasi) weeks before, and would, no doubt, have killed him but for the interference of the Christian men and of Umpengula's widow, Mary, who nobly threw herself upon

the accused, and shielded him from harm. The offenders were chiefly boys and women. So gross an outrage could not be tolerated; so I have sent for the magistrate and the police. The poor wounded man was taken into Dr. Callaway's house, where he still lies, not quite out of danger. Mr. Button is here, going into the case. The accused is old Heber, or Patwa, who is well known to Mr. Wilder the American Missionary, and Mr. Robertson. He was accused of witchcraft in Zululand, and had to take refuge here. He always appeared to me a harmless old man, and the most regular attendant at church that we had. But he had a bad name.

Umpengula always appeared to me a zealous preacher of the Gospel of CHRIST, a man of great reverence and devotion. He had great eloquence, and a free, open manner. He was a great favourite at Highflats, and spent ten days there in November, when he visited the neighbouring kraals, and on the Sunday baptized twelve people. I have already described this, and he himself did so in a letter sent to you, which I hope you have received. The original I sent to Bishop Callaway. He would give you a better translation than the one sent to you. To Highflats he used to go once a month, from Saturday to Monday, and to Unjans, a large heathen kraal, also once a month. This he speaks of in his letter. It may please GOD now to give the increase, and then he will not have lived and died in vain. As an instance of the importance he attached to his message in preaching, I may tell you that he allowed no sleepers; and a few Sundays ago, he said to a sleeper, in his own tongue, "Awake! and Christ shall give thee light!" He was thoroughly in earnest, and had had experience of the horrid cruelty and superstition and sensuality of heathenism, and of the blessings of the Gospel of Peace. He was rather under forty years of age, and was born in the troublous time of the Colony. In his late illness he was faithful unto death. His friends were sending all round for heathen native doctors, but were easily persuaded to send them away. He was carefully tended by his wife; and our catechist, Mr. Broadbent, and Dr. Kröm were with him night and day. His own heathen mother he told to get off his bed, and most solemnly warned her about her opposition to the Truth. He told his wife from the first that he was going to his Father in heaven. He told Mr. Blair that he only wished he had lived to finish the book, "but," said he, "we have done a good deal though." He helped Bishop Callaway

in translating the Bible. This is a most trying time for Springvale, and calls for much patience and forbearance, as well as *firmness*. These ignorant people must be convinced, if possible, of their sin in attributing the death of Umpengula to witchcraft or poisoning, and of taking upon themselves to avenge his death on the day of his funeral.



### PAROCHIAL GUILDS IN FOREIGN MISSIONS.

THE Bishop of Bloemfontein, in a pastoral letter to his clergy, written from Bishop's Lodge, Bloemfontein, on the 12th of last November, sanctioned the use of the form of "Missionary Intercession and Thanksgiving," set forth by the Archbishop for use on the 3rd of last December. He suggested that in parishes where a week-day could not be kept for that purpose, the observance should be transferred to the First Sunday in Advent. Bishop Webb then writes:—

"I have been for some time convinced of the deep need of more earnest, practical, devout, and intelligent religious life, as well as realization of our brotherhood and fellowship in CHRIST, on the part of the individual members of His Apostolic Church in this land. In order to deepen such personal religious life, as well as to promote the sense of the reality and consequent responsibility of their union in the Body of our Lord, I would suggest to you, if practicable, the formation of a Guild among the communicants of your parish, on the basis of promised adhesion to a few simple rules, which are only intended to put into a *definite* shape some of the obligations already resting upon them as baptized and confirmed members of the Church.

"I propose for your consideration the following outline of rules for such a Parochial Guild, in order that, so far as the circumstances of your charge admit, you may adopt them and commend them to your flock.

"I. The daily use of the second Collect proper for Good Friday, as an act of intercession on behalf of the parish.

"II. The practice of communicating at least once a month, and on the greater Festivals.

"III. A monthly meeting of the members of the Guild for devotion,



instruction, and conference as to the promotion of faith and godliness in the parish.

“IV. An engagement to endeavour faithfully after the promotion of temperance and sobriety, by example and brotherly admonition.

“V. An engagement to further Church-work by regular offerings, or personal effort, such as teaching in schools, beautifying the house of GOD, or assisting the worship of His holy Name by careful attendance in choir.”



## THE SCHOOL AND THE CHURCH AT MANDALAY.

BY A NONCONFORMIST VISITOR.

MANDALAY, *February*, 1874.

THE services of the morning are in Burmese, and are the abbreviated Morning Service of the Prayer-book :

- (1). Prayer, with responses :
- (2). Reading the Psalms for the day alternately with the pupils :
- (3). Reading the Lessons from the Bible, according to the calendar :
- (4). Prayer :
- (5). Singing a hymn.

The services are brief and stirring. The share which the pupils take in them makes the whole service very lively, and as far removed from formality as possible. I never saw a school in which the pupils appeared more interested at morning prayer than they do at the school of Mr. Marks. And nothing can be more interesting to a Christian visitor to Mandalay than to hear the Psalms of David, proclaiming the downfall of idolatry, repeated by a hundred voices in Burmese within sight of the king's palace.

On Sunday, besides the ordinary Church services with two sermons in English, at half-past eleven in the forenoon, Mr. Marks has a service in the Burmese language, in which he preaches in Burmese; and this is, to me, by far the most interesting service held.

His sermon is usually expository; and leaving the door of the chancel, where he stands to preach, he walks down to the front of the benches in the aisle, on which his pupils are seated, and talks to them on the necessity of obtaining a change of heart and becoming new creatures in CHRIST JESUS, in language as plain as the

Burmese tongue can furnish words ; adding that the new heart is not obtained by the mere observance of new forms, but by a change wrought in the man by the Holy Spirit, and must be sought of God in earnest prayer.

All throughout the sermon, Mr. Marks asks questions of his pupils concerning the signification of the passage he has chosen for his theme, and if it be a parable, what the parable in its different parts symbolizes, to which those who understand reply aloud ; and it is really remarkable to note the accuracy of their replies, and see the amount of Scriptural knowledge they have acquired.

They also commit to memory every Sunday the Collect for the day in English, which stores their minds in the course of the year with a large mass of devotional thought.

In a popular London print,<sup>1</sup> which has come to hand while writing, the editor says : "These Missionary schools are not and do not affect to try proselytizing. Their managers are perfectly well aware that if they allowed them to assume that character they would have to shut up for want of pupils."

No school can be more proselytizing than Mr. Marks', and yet it is supported by a Buddhist king, and has had six of his Majesty's sons besides several other princes of the blood among its pupils ; and so far from his having "to shut up for the want of pupils," he has to shut his doors to keep pupils out who want to come in, because he cannot accommodate more than the one hundred in round numbers that now attend his school.

Although Mr. Marks' Christian school, with "the Church of the Lord JESUS CHRIST" in his compound, be not much as compared with the millennium looming up before us, it takes large dimensions when compared with the nothing behind us, which is all that could be found before it was born.

It is the first bit of solid ground that the Protestant Christian Church has found to set foot on in this wide-spread heathen empire ; and although all Christians are not Episcopalians, yet all Christians who pray from the heart "Thy kingdom come," will say to it from the heart, "*Esto perpetua.*"

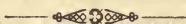
FRANCIS MASON.

(1) Pall Mall Budget



## Altar.

CHALICE AND PATEN.—The Rev. J. B. Good, with whose successful work among the Indians in British Columbia our readers are well acquainted, wrote at the end of last December—"Next summer (D.V.), the Bishop will confirm over two hundred of those recently baptized among us. We hope then to have crowds kneeling at the altar to whom we shall break the bread of life, and administer the cup of salvation. For this we have only a bronze cup and a small paten. Will no friend send us out at once a suitable altar service? We should be very thankful for second-hand vessels."



## STIPENDS OF MISSIONARIES IN INDIA:

THE Rev. F. Page, of the Society of S. John the Evangelist, who has recently gone as Missionary to India, on his arrival there, in a letter printed in the March number of the *Parish Magazine* of Cowley S. John, wrote—"English mechanics who go out to India receive as much or more than our Missionaries, whether S.P.G. or C.M.S. It is well that those who think these overpaid should know this."



## DEPARTURES.

MR. JOHN RAYNOR SYLVESTER PARKINSON, of St. Augustine's College, Canterbury, sailed from Liverpool on April 7 by the *Hibernian* for Nova Scotia. The Rev. R. DE MAYNE DODSWORTH sailed from Southampton by Royal Mail Steamship for Antigua on the 17th of April.



## REPORTS RECEIVED.

Reports have been received from the Rev. T. H. Appleby, T. I. Hodgkin, and T. E. Sanders of the Diocese of *Huron*; W. S. Covert, S. J. Hanford, C. S. Medley, Jas. Neales, W. W. Walker, and A. H. Weeks of *Fredericton*; E. Ansell, R. F. Brine, J. Breeding, C. Burn, H. D. De Blois, P. J. Filleul, E. Gilpin, W. M. Godfrey, O. W. Grindon, H. H. Hamilton, J. M. Hensley, J. A. Kaulbach, G. W. Metzler, J. H. Read, J. Robertson, C. J. Shreve, H. Stamer, G. Townsend, T. H. White, and F. M. M. Young of *Nova Scotia*; G. S. Chamberlain, B. Fleet, T. A. Goode, J. C. Harvey, W. K. White, and T. M. Wood of *Newfoundland*; D. Holmes of *Columbia*; A. Osborne of *Nassau*; J. Parry of *Barbados*; J. Shervington of *Antigua*; H. G. Hopwood, A. Jeffrey, and T. C. Samuels of *Capetown*; A. Maggs of *Grahamstown*; T. Goodwin and H. Whitehead of *St. Helena*; S. Endle and R. R. Winter of *Calcutta*; A. Taylor of *Madras*; C. Gilder, G. Ledgard, V. Ramaswamy, J. St. Diago, J. Taylor and T. Williams of *Bombay*; W. R. Mesney of *Labuan*; S. Percival of *Goulburn*; W. C. Hawkins, B. E. Shaw, and S. Simm of *Newcastle*; H. H. Brown of *Auckland*; T. Blundun and A. Mackintosh of *Honolulu*; C. G. Curtis, Missionary at *Constantinople*, and R. T. Batchelor in *Madagascar*.

Reports have also been received from the Rev. W. Jones of the diocese of *Montreal*; J. B. Good of *Columbia*; W. H. Campbell of *Guiana*; T. Browning of *Capetown*; A. Maggs of *Grahamstown*; H. T. Waters of *Independent Kaffraria*; E. H. Shears and J. Walton of *Maritzburg*; J. Jackson of *Zululand*; F. R. Vallings of *Calcutta*; F. W. Abé, W. Crossland, W. H. Gomes and J. Perham of *Labuan*; J. C. Betts of *Goulburn*; M. H. Ashe, F. Smith, G. Spencer, and J. B. Stair of *Melbourne*, and H. H. Brown of *Auckland*.





## MONTHLY MEETING.

THE Monthly Meeting was held at 20, Duke Street, Westminster, on Friday, April 17th, Thomas Turner, Esq., in the Chair. There were also present Philip Cazenove, Esq., *Vice-President*; Ven. Archdeacon Bathurst, Rev. B. Belcher, W. Cadman, T. Charrington, Esq., Rev. Dr. Currey, Rev. J. W. Festing, G. Frere, Esq., Rev. E. J. Selwyn, Gen. Tremenhoe, C.B., Gen. Turner, *Members of the Standing Committee*; Rev. E. Baily, F. W. Becker, S. Benson, J. Boodle, Esq., Rev. C. H. Champion, J. Chapman, H. N. Collier, T. Darling, J. Hall Doe, Dr. Finch, J. F. France, Esq., Rev. R. L. Giveen, C. D. Goldie, Col. Gray, M.P., Rev. H. G. Henderson, A. Hilton, G. B. Hughes, Esq., A. C. King, Esq., Rev. H. Mather, F. S. May, J. Pulman, Esq., Rev. T. Rooke, H. C. Sanderson, J. G. Talbot, Esq., M.P., Rev. R. D. Tyssen, G. S. Whitlock, T. Wodehouse, and J. H. Worsley.

1. Read Minutes of last Meeting.
2. The Treasurers presented the following Statement of the Society's income to the end of March.

### A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—March, 1874 .	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL . . . .	£ 6,641	£ 640	£ 1,030	£ 8,311	£ 17,494
II.—APPROPRIATED . .	1,253	—	545	1,798	2,809
III.—SPECIAL . . . .	2,383	—	524	2,907	4,924
	10,277	640	2,099	13,016	25,227

### B.—*Comparative Amount of* RECEIPTS *at the end of March in five consecutive years.*

I.—GENERAL.	1870.	1871.	1872.	1873.	1874.
1. Subscriptions, &c. . . .	£6,222	£6,045	£7,048	£6,936	£6,641
2. Legacies . . . . .	905	649	2,326	4,850	640
3. Dividends . . . . .	911	927	921	1,000	1,030
	8,038	7,621	10,295	12,786	8,311
II.—APPROPRIATED . . . . .	957	1,432	6,108	1,257	1,798
III.—SPECIAL . . . . .	3,661	1,992	2,223	2,539	2,907
TOTALS . . . . .	£12,656	£11,045	£18,626	£16,582	£13,016

3. On the recommendation of the Standing Committee, the Hon. Henry Walpole was elected a Member of the Standing Committee in the room of Lord Richard Cavendish, deceased.

4. On the recommendation of the Board of Examiners, Mr. Humfrey Davis of St. Augustine's College was accepted for work in Maritzburg.

5. The Rev. J. G. Carey, Vicar of Boreham, was appointed Organizing Secretary for the Archdeaconry of Essex, in the room of the Rev. H. R. Bailey, who had resigned.

6. Resolved, that the unexpended balance of the grant for 1873 to the Mission in Madagascar be carried to the grant available for that Mission in 1874.

7. The Secretary stated that the Standing Committee had telegraphed to Calcutta for information as to the power of the Missionary to distribute food in the famine-stricken districts—and that about 400*l.* had been contributed to the Society and transmitted week by week to Calcutta.

8. Resolved, that the seal of the Society be fixed to a Power of Attorney to Messrs. Goslings and Sharpe, the Society's Bankers, to receive certain East India Stock now being paid off.

9. Resolved, that the thanks of the Society be given to Miss Wilson, for her generosity in transferring to the Society during her lifetime the bulk of a residuary estate, amounting to 7,000*l.*, bequeathed by her brother, the late Thomas Wilson, Esq., to the Society after her decease.

10. On the recommendation of the Board of Examiners, the Rev. R. de M. Dodsworth of Leatherhead was accepted for work in Antigua, and Mr. H. W. Little of St. Augustine's College for Madagascar.

11. Resolved to refer to the Standing Committee, with power to take such steps as may seem necessary, the consideration of the recent action of the Foreign Office in regard to Consular Chaplains.

12. The Rev. F. S. May gave notice of his intention to ask, at the next Meeting, whether communications have been received from any of the clergy in the diocese of Melbourne connected with the Society, respecting the course which they are to adopt in case they are asked to perform marriages to a deceased wife's sister contrary to the law of the Church of England.

13. The Rev. E. J. Selwyn gave notice on behalf of the Rev. W. Blunt of his intention to move, at the next Meeting, that Bye-law IXA. be amended to stand thus :—

“That, in order to engage all the Members of the Society more closely in its operations, Diocesan Representatives be appointed as additional Members of the Standing Committee. That such Representatives be elected annually in the month of October by the Incorporated Members resident in each Diocese. That the Representatives be resident within the Diocese, and be not otherwise Members of the Standing Committee. That one Representative be chosen for each Archdeaconry, either by the Incorporated Members in that Archdeaconry, or by the Incorporated Members in the whole diocese, as the latter by special vote may determine. That, in the event of a void election, or a vacancy by death or resignation, a new election shall take place within one calendar month. That every election shall be submitted to the Society for confirmation at its Monthly Meeting next after the completion of such election. That all such elections be made by an uniform system of nomination, and voting papers sent out in succession to the Incorporated Members by the officers of the Society. That it be the duty of the Returning Officers to ascertain whether the persons nominated be willing to serve, and to insert the names of such persons, and those only, in the voting papers sent to the Incorporated Members in their several dioceses. That the whole of the documents relating to each such election be classified and filed in the Society's office immediately on its conclusion, and there retained open to the inspection of any Incorporated Members for a period of eighteen months.”

14. The Secretary presented the following Report on "The Education and Guardianship of the Children of Missionaries in Tropical Countries." It had been adopted by the Standing Committee, who proposed that the Society should take it into consideration at the next Monthly Meeting : but on the motion of Gen. Tremenhoe it was resolved to postpone the consideration of it to July :—

"The Sub-Committee was appointed February 5, to consider the question of establishing a Missionaries' Children's Home, and of facilitating the education of such children, and of securing for them proper domestic superintendence.

The Committee understand that the children included in the reference are chiefly, if not exclusively, those of English parents, whose fathers are, or have been, employed in connection with the Society for the Propagation of the Gospel, in India or other tropical climates. They find on inquiry that the salary of a married Missionary in Madras is 264*l.*, in Calcutta 242*l.* ; and that there is an additional allowance for each child under eight years of age of 12*l.* per annum, or for each child between eight and sixteen at school in England, 25*l.* if a boy, 20*l.* if a girl. There are at present nearly twenty children of this latter class.

The Missionaries of the Society for the Propagation of the Gospel are subject, it is alleged, not only to a pecuniary disadvantage, but also to a great and constant anxiety from which the Missionaries of other Societies, both Church and Nonconformist, are exempt. In the first place, the children's allowance in the other Societies is on a more liberal scale ; and secondly—what is felt more acutely—the other Societies take on them the responsibility of providing a Home in England, in which each child not only is educated as in an ordinary school, but also is under the guardianship, all through the year, of a well-qualified director, or master, of the Home, together with his wife, who stand in the place of parents to the children, and thus superintend the social, moral, and religious training of each child, in a degree far beyond the capability of a mere school, even with the addition of an uncertain home among friends in the holidays. The effect of this system is said to be that the Missionaries of other Societies are comparatively free from anxiety with regard to their children ; and can carry on the work of their sacred calling in full confidence that a paternal care and authority are exercised over the children in England.

The Committee have inquired into the practice of the Church Missionary Society.

It appears that that Society allows to its Missionaries, if they, in the exercise of their undoubted discretion, choose to provide for the education of their children in England, a larger sum than is allowed by the Society for the Propagation of the Gospel. But the Church Missionary Society also maintains a Home, in which most of its Missionaries prefer to place their children. There are at present in that institution eighty children ; and the cost of the whole institution is at the rate of between 60*l.* and 70*l.* for each child. There is no rent, as the building and site were paid for at the time of the Society's Jubilee. This Home was begun in March, 1850, when two contiguous houses in Milner Square were hired for fourteen children (four boys and ten girls). Next year the number increased to 32. In 1854 it reached 79.

The Society has undoubtedly derived advantage from this institution, not only in the relief afforded to the Missionaries, but also in the attachment which it has tended to foster between the Missionaries and the Society, and in the inclination for Missionary work implanted in the minds of some of the children.

The experiment of accrediting certain Schools in England, and assisting the children of Missionaries educated therein, was tried in the first instance by the Church Missionary Society, but was found to be little less expensive than the Home proved to be ; and it did not afford the peculiar advantage of a Home for the children in the vacations.

The Committee believe that the cost of providing and furnishing a suitable house, with grounds for the accommodation of thirty children, would not be less than from 8,000*l.* to 10,000*l.* But in the present case it would be a preferable course to begin by renting a suitable house, the cost of which including rates and taxes would probably be about 300*l.* per annum. They have made a rough estimate, and they



reckon that the annual cost for twenty children, with a director and wife and two teachers, and servants, in such a house would be about 1,650*l*.

The Committee think it would be undesirable to hire or build such a house at a great distance from London. It ought to be within easy reach of the headquarters of the Society, on whose general superintendence the Missionaries will rely. The Ladies' Association in connection with S. P. G. would probably assist, if requested, in the superintendence of a Home near London. It would be unadvisable to place the boys in one part of the country and the girls in another. Brothers and sisters should not be estranged from one another; and their friends in England could not be expected to visit members of the same family in two places distant from each other. The establishment of two distinct houses would also cause increased expense.

The Committee beg to observe that, assuming the management of the Home would be confided to a well-qualified married couple, this system doubtless has the advantage beyond any other of securing parental care for the children; the want of which, it is grievous to add, is stated to have led to evil results in the case of some children whose early years were spent in England without any adequate substitute for the care and control of their parents in India. Yet it must not be concealed that it would hardly be possible in such an institution as a Children's Home to secure for boys all the *educational* advantages of a good public school.

In conclusion, the Committee are of opinion that sufficient reason has been shown for making some attempt to place the Missionaries of the Society for the Propagation of the Gospel on as favourable a footing as those of other Societies in respect of their children. And no better time could be chosen than the present, when the Society's finances are in a good condition, and when the number of European Missionaries in the tropics seems likely to increase. Considerable help towards the Children's Home might reasonably be expected from a Special Fund.

If the Society be willing to incur the additional outlay that would be required, the Committee would suggest that, before any decisive step is taken, the Missionaries themselves should be consulted,—(1) as to the desirableness of establishing a Children's Home; and (2) as to the number of children who would probably be sent to such a Home if established."

15. All the persons proposed in February were elected Members of the Corporation.

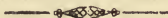
16. The following persons were proposed for Incorporation in June :—

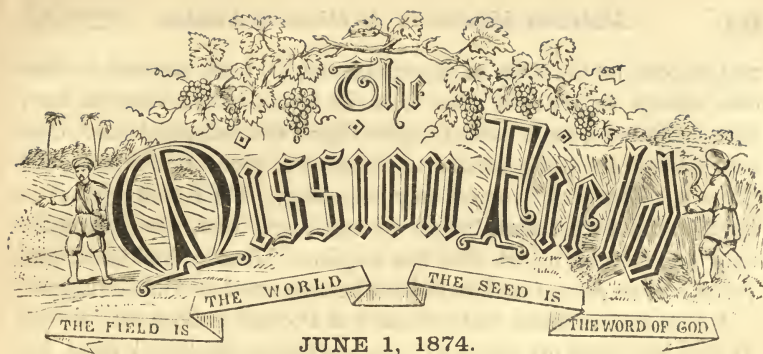
Thomas Cree, Esq., Lower Tulse Hill; Rev. G. G. Maclean, Nutley, Uckfield; Rev. C. L. Vaughan, St. Leonards-on-Sea; Rev. H. M. Villiers, Addisham, Wingham; Rev. T. J. Williams, Waddesdon, Wingham, and the Rev. J. G. Rowe, Berwick-on-Tweed.



Notices of the following Legacies have been received in MARCH :—

	£	s.	d.
Thomas William Hill, Esq., 7, Arlington Villas, Clifton, Bristol (for permanent endowment) .....	1,000	0	0
Miss Harriet Grace Smith, 24, St. George's Place, Canterbury .....	10	0	0
Miss Anne Mary White, Plymouth, Devon .....	19	0	0





## MAHRATTA MISSIONS IN THE DIOCESE OF BOMBAY.

**M**ORE than four years have elapsed since the Bishop of Bombay appealed to the Society to help him in his efforts to evangelize the heathen in his diocese (see *Mission Field* for 1870, p. 34). Since then Ahmednuggur, Kolapore, and Poona, three of the four stations in the Mahratta country for which, in the first instance, he implored the help of the S.P.G., have been occupied by five Missionaries. What their work has been will be seen by their reports. The testimony of the Missionaries as to their success is confirmed by that of Bishop Douglas, who, at the Annual Commemoration of the S.P.G. held at Bombay on Dec. 23, said :—

“I think we may certainly congratulate ourselves on the progress made during the past year. At Kolapore, a very complete set of buildings has been erected: the Missionaries have been provided with a suitable house, and the catechists with quarters. A chapel has also been built, and in every way I trust that the Mission there is substantially and permanently founded. The labours of the Rev. J. Taylor there have been rewarded with some success. His reports and the information which has reached me lead me to believe that Mr. Taylor is exercising a growing influence in the place, and, with God’s blessing, I hope for considerable fruit in time to come.

A Mission has also been established at Ahmednuggur, and a visit which I have recently paid to that town and the surrounding districts gives me hopes that a really indigenous Church may arise there. In one district the work has been carried on by a native catechist, without encouragement from the Society or from any other quarter,

and almost in the face of discouragement. I am pleased to find that, though the converts come from the lowest castes, some of them have exhibited a great deal of native vigour and independence. One convert has been the means of bringing a young Brahmin to the Church. The work is as yet only beginning. But I look upon it as hopeful, and I trust that, before we meet next year, the Committee may be able to report that the requisite Mission buildings, and perhaps even part of a church, have been erected at Ahmednuggur.

I have also to notice that a Mission at Poona has been established. It has long been my desire to have a Mission established there, but I have felt that to do this we must have two European Missionaries.

I am happy to say my desire has at last been accomplished, and the Society has now two European Missionaries at Kolapore, two at Poona, and one at Ahmednuggur. I have written an urgent appeal to the Society at home to give Mr. Williams the assistance he so urgently needs, so that I trust we may soon have six European Missionaries in those three stations."

The Rev. T. Williams wrote to the Society on the 25th of March a cheering account of the work carried on in the five districts of his Mission :—

"I. *Ahmednuggur* is worked by one catechist (Shantwun) and four teachers, two male and two female. There have been here during the last quarter fourteen baptisms. Ten of those baptized were adults, and belong to a village nestling among the hills to the east, called Ruttudgur. They had some few months before applied for baptism, but having no one to instruct them, the application could not then be met. A short time afterwards I was able to send an instructor, and after a few weeks he had prepared six adults and four children. The baptisms, at the candidates' own request, took place in the most public part of the village, the rest of the inhabitants turning out *en masse* to witness them. I was not sorry to have to perform the rite thus publicly, for the natives usually entertain very gross notions as to what is done when we baptize. The village being only about six miles off, our people come here for the Sunday services, returning the next morning.

The others baptized were adults, one belonging to this, another to that village. I have endeavoured to secure for all our Christians in this district a domiciliary visit, either on my own part or on that of the catechist, once a month. It is only in this way that we can pre-



serve them from that degeneration to which the surrounding temptations are so strong.

I see no fruit of our Bazaar preaching either in Nuggur or Bhingâr.

Much time, both of my own and of the catechist's, the latter especially, has been taken up in translating. Maclear's Catechism has been thus finished, and is now in the hands of the printer. Our next work will be the translation of How's Commentary on St. John's Gospel. Both Catechism and Commentary are much needed.

I have begun the formation of a class in which a few of our Christian youth may be trained for the work of schoolmaster. I hope I shall get encouragement in this effort to supply a want from which our Society suffers most seriously. The agents we for the most part employ have been trained in other and alien Missions, and have to undergo, at great disadvantage, a sort of second training. I hope next month to secure a master capable of undertaking this higher work.

Our Sunday services are seldom attended by heathen, but the Christians have mustered pretty well. We have on an average a congregation of thirty-five persons. The week-day services at 5 a.m. and 6 p.m. are wonderfully well attended. The responses are heartily and generally given. On special occasions, our Little American Hymn-Book has been supplemented by Hymns composed for the day by our Lunquonnair catechist, Rayhoo.

We cannot expect, however, that any part of our work will go on satisfactorily until we get premises of our own, where we shall live all together, and have our services and school training carried on conveniently and systematically.

II. *Vamooree*, worked by one catechist, Jankee, two teachers, one at Vamooree and the other at Mohoj, and one leader.

The baptisms have been sixteen, nine of adults, seven of children. Thus, within three and a half months, thirty baptisms have taken place under Jankee's instruction, so that the congregation we have in Vamooree already numbers at least forty persons. A schoolmaster has been lately sent down there, capable of conducting services in Jankee's absence. There is more and more toleration manifested towards our people by the upper castes, through the influence our catechist is gradually acquiring. His success would be greater could we take him out of the quarters he has now. These are adjoining the Mâhârwādâ, and we are fortunate in getting him

housed at all; but caste prejudices do not permit Brahmins, &c. to enter those precincts, much less to go into a house. We are negotiating for the purchase of a house convenient in itself, and in a convenient situation, and hope the Committee will soon enable us to secure it.

There is one little incident connected with our Vamooree congregation that deserves mention. January, February, and March are the three busiest months of the year for the poor. Some of our people had gone to work in the harvest. In the midst of their work, instead of remaining dumb as to the fact of their being Christians, they took every opportunity of speaking of it. The result was that a fine, manly young fellow, belonging to a village called Tâkle, made up his mind to be a Christian, and on my last visit to Vamooree, presented himself. I examined him, and then referred the question as to his baptism to the elders amongst our people. They themselves then cross-questioned him, and finally combined with him in asking that his baptism should take place. It did.

The little body of Christians at Mohoj almost all left for harvest-work. Now that they have returned, and are anxious for their instruction to be resumed, I have arranged to send them a man on April 1st.

One of the Christians baptized in Nuggur this quarter, after his baptism left for his native village, and last month I received a letter from him, saying that there were twelve persons who wished for baptism, belonging partly to his own and partly to neighbouring villages. A few days ago I visited him, and found it as he said; but as the village is too far away from Mohoj to be worked from there, though it is our nearest station, I refrained from baptizing, until we could afford to send a teacher to live amongst those who might come over. I have brought the man himself back to Nuggur, and have found him some employment. Every opportunity will be taken to instruct him, so that if eventually our means will allow, he may return qualified to teach, for I augur well of him, since he evidently possesses the respect of his neighbours.

This gives me occasion to remark, that the only hindrance to widespread success is want of means. I am afraid that I am employing now more agents than we can maintain.

III. *Undeergad* is worked by one catechist, Lavukrao, five school-masters, and three leaders.

There have been here fifteen baptisms, twelve of adults, and three

of children. Here, again, within the last three and a half months, there have been thirty baptisms. At two villages, Nipanee and Kendal, there is hardly a non-Christian Mahar left. Amber and Nipanee are new stations. At Kendal, where the catechist has hitherto mainly resided, the school work and services have been very successful. At the latter, all castes attend, from Brahmins, Murwadees, and Mahrattas down to Bhuuls. Of this last caste there is quite a large community in this village, and they profess themselves eager to become Christians, their great stumbling-block being, as they say, the eighth commandment, for they live by stealing, and confess as much. They are perfectly sincere in making this objection, and if we could provide them work they would come over at once. Providing work for our native Christians is a difficulty meeting us at every step. I have encouraged the catechist to rent ground at Kendal from government. This step native officials oppose, and in this case the Mamlutdar of the Tuboo Ra, in order to wrest the ground from the catechist, has already had it put up to auction a second time, and, finding the Christian still the highest bidder, has ordered it to be put up again a third time. I have informed the collector of this, but what will be the outcome I am unable to say.

It is only by getting land for Christians that we can ever place Christianity on a firm basis, and get it fairly rooted in the country, for it is as yet much too like an exotic plant. It is not so much by teaching trades, or forming isolated villages, that we shall effect this, as by making every little community of Christians cultivators, for in this position they will be independent, at the same time that the work is of a species of which they all know something, and to which they can turn when all else fails. I shall be particularly sorry, therefore, if this opposition on the part of native officials be permitted to baffle us.

To show that our native Christians are not devoid of energy and zeal for their new religion, I will mention two cases. At Pudeyad, we have a young man who has resolved to prepare himself as an agent for Mission work. I give him nothing, but yet, though he has a wife and child dependent on him, he spends the day with our school-master, learning the more advanced school subjects, and devotes only what other time he has to providing for his family wants. I know that he is wretchedly poor. Again, our leader at Undeergad, John, although poor too, has managed to build a little Christian chowdee, where the school work may be done and prayers held.



Compared with the hut in which he himself lives, this chowdee is a palace. *O si sic omnes !*

IV. *Toka* is worked by the catechist, Krishnajeel, and one school-master. There have been no baptisms here ; not, however, because the old man has brought me no candidates : this he has done, but they were so ignorant that I was obliged to put off their baptism. The old man's great defect is, that though he can rouse he cannot prepare.

The Bishop kindly allowed the cost of building a Church-school here. The plans of a building beautifully adapted for our purpose were drawn up by Capt. Marryatt, of the P.W.D. We, however, have not been able to avail ourselves of them yet, although the C.M.S. in the meantime have. Our hindrance has been that the Jahaghurdars refuse us the spot of which the Bishop approved, but are quite content to let us have sites which are badly circumstanced and unsightly in themselves. Whether the government can help us here I have yet to see.

V. *Lunquonnair* is worked by one catechist. This station has been occupied only for two months. It is the largest town, excepting Nuggur, in the Collectorate, but has not hitherto been occupied by either the C.M.S. or the Americans. Our work would eventually lead us there ; and hoping to avoid the charge of collision or intrusion, I thought it well to recommend its instant occupation. Since our catechist has gone there, I received letters from a C.M.S. Missionary stating that, though not occupied, Lunquonnair had occasionally been visited by Missionaries of his Society. I replied by stating the motives which led us to occupy it, and by saying that we should not object were now either the C.M.S. or American Missionaries to follow us, since there is room for all.

I myself visited it, at the beginning of this month, and was much interested at finding that the famous Yeshwunt Rao Mamlutdar had come there two days before. This old man is believed to be an incarnation of God, and is worshipped accordingly. From the time of his arrival up to his departure last Saturday, the 28th, thousands of devotees have daily visited him, believing that he has power to cure all diseases and supply all wants. I had the temerity to preach against him ; but the mob seemed frenzied, and soon made me understand by means of sand, gravel, pebbles, and deafening shouts, that this could not be done with impunity. When night fell I was accompanied off the ground by such a multitude and by such

demonstrations, that Yeshwunt himself might well have been jealous.

He was reported to have wrought miracles already there. These I thought it my duty to investigate ; and the next morning, by the help of a European stationed at Lunquonnair, and that of our two catechists, Shanhoun and Rayhoo, set about gathering information. After meeting and comparing accounts there was only one case in which our accounts agreed. This was that a boy, about ten years old, lame from his birth, had, as Yeshwunt in procession passed him in the street, been cured. This boy we then inquired about further. The result was that the boy turns out to be as lame as ever. What we did and said concerning this has had the effect of putting a stop to pretensions to other miracles.

Later in the day I visited the old man himself. He was seated on a stage, from which he stretched out his feet to be kissed and clasped by adoring thousands who came up, and after performing their adoration passed on in an increasing stream. This, I was told, lasted all day. He granted me an interview in the court of the temple, situated behind the stage, and I found him apparently a very simple, a very humble, and very religious old man, and confess to have been, in spite of the awful blasphemy he was encouraging, somewhat drawn towards him.

The above report shows that within the quarter there have been 45 baptisms. It also shows that besides the 5 catechists, I employ 11 teachers, of whom the Committee enables me to pay only 7. I would solicit, therefore, more help, for I myself am not able to maintain this additional charge, while their employment has been an absolute necessity.

I know that the Committee is anxious to carry out the resolutions made last year respecting the erection of buildings, but I cannot help praying it to hasten the doing so as much as possible."

The Rev. J. Taylor, Missionary at *Kolapore*, though tried by the severe illness of his fellow-worker, the Rev. C. Gilder, and of others who laboured with him, is yet able, in a letter to the Society dated March 25th, to give the following encouraging account of what he has done during the first quarter of the present year :—

"Mr. Narayan Vishnu, head clerk in the Executive Engineer's Office, seeing our need of men, and having a great desire to devote himself to Mission work, resigned his government appointment, and

prospect of pension, on the 14th of February, and joined the Mission as catechist, his services having been accepted by the Diocesan Committee. I expect that great benefits will accrue to the Mission from him.

Mrs. Daji Pandurang's eldest son has been gratuitously helping us while on a visit to her. He has offered his services to the Mission, and has volunteered to go to Miraj for six months, if the Diocesan Committee will accept him.

The native congregation is slowly but surely increasing. At our annual Christmas feast, fifty-four of us sat down in native fashion to eat the good things prepared for us by the native Christians themselves; and, contrasted with three years ago, when we did not number more than ten, the sight was very gratifying to me.

On Christmas Day, too, I had the privilege of baptizing a man who more than a year before, on hearing me preach about the Philippian jailor, said, laying his hand on his heart, 'I will follow his example and become a Christian.' His influence among his people is undeniable, and I have hope that many of them will in time follow his example. Since then I have added to the Church by baptism four adults—three women, and one man. Two of these belong to the village of Nandur, upwards of 100 miles from here, and are some of the first-fruits of the young branch Mission established there last year under Paulus. One of them is the widow of one of my first converts, a poor leper baptized and confirmed during the Bishop's last Visitation. Their village is about forty miles to the north-west of this, near the town of Malkapur, and she has two sons, one of whom she has committed to our charge to educate and baptize. The other is also a widow, the mother of two girls in our orphanage, and to her has been assigned the duty of looking after the orphans' food for the present. At Easter, I hope to baptize five more people, who have been under instruction for some months; and besides them there are several others who will, we hope, become Christians by and by.

Our daily services are well attended by all who live in the Mission Station, and are, I think, looked forward to as the chief enjoyments of each day. The Sunday services, too, are equally if not more satisfactory, and are always attended by numbers of heathen, chiefly the poor, who come to receive weekly alms from us. After service they are all spoken to for about an hour, and the most hopeful are singled out and afterwards visit me privately in the course of the day, when I try to give them a little more definite instruction.



The Mission School has been placed for the present in charge of a Brahmin master, as we have no one else sufficiently able to impart the necessary instruction to those attending it. We look after the religious instruction ourselves, however, and as soon as we can will appoint a Christian master.

Mrs. Daji's work in the town has been somewhat interrupted owing to her illness, but she speaks hopefully of it, and has made considerable impression upon the women she visits in all parts of the town.

Petrus and Ramji have been actively employed during the quarter, and have given me satisfaction in their efforts to teach the people in the town and surrounding villages. Petrus has just gone to Nandur, to visit Paulus and to see his work. Our letters did not reach him, somehow, and as he has written me cheering accounts of what he is doing, I have sent Petrus with instructions to him how to act in the case of some inquirers and candidates for baptism of whom he speaks.

Our preaching in the town is still well received on the whole, and we have lately, since the acquisition of Narayan Vishnu, made a fresh effort to teach all classes and awaken an interest in them which will, I trust, meet with some response. Every evening in the week, except Sundays, the people are addressed in some part of the town, either by Narayan and myself, or by him and some one of our native Christians, so that the natives cannot remain in ignorance of the truth. A few of them are impressed by it, and although we cannot yet speak very hopefully of them, we trust that good will come of it.

During the quarter upwards of forty towns and villages have been visited by us. Some of them twice or three times. Of these, I have preached in upwards of thirty myself, alone or with some of our assistants, making short tours, as time and my other duties would permit. As some little account of them may be interesting, I will here subjoin a few extracts about them from my journal.

*December 29th.*—Went out for a six days' tour among the villages to the West of Kolapore, visited by Petrus before, but not by me. The first was Donowade, where in the morning I preached in the village to a good number of people, and afterwards in the Māhār-wādā to the poor, some of whom Petrus introduced to me. In the evening we went again into the village, and spoke to those who came together, while Ramji sang hymns to them in their own peculiar metres. Our visits were on the whole well received.

*30th.* This morning we got up early and went to Wākhare, where

an inquirer has lately gone to live. We stopped to inquire about him and to speak to the people, who seemed very anxious to hear, and quickly gathered round me. I found the inquirer, and exhorted him not to forget what we had taught him. I visited the Māhār-wādā with Petrus, and invited the people to come to see me. On leaving, I spoke to them of the absurdity of the object of their worship, Masoba, in their case no fewer than twenty-seven stones of all sizes covered with red lead. They partly agreed with the truth of my remarks.

Afterwards I went to Kuditra, and spoke to as many people as I found in it, till long after sunrise. They possess a Mahratta Bible, and I told them what portions of it to read, and how to value and care for it. From thence went on to Mhārul, where I sent for a family of inquirers from a neighbouring village, and spoke to them and many of the people during the day, and in the evening had a very interesting preaching with the Māhārs in one of the largest of their houses. They attempted to make offerings to me, which made me shudder, and which I at once forbade.

31st. We went this morning to Amchi, and had a very satisfactory gathering in the village with the owner of it, a relative of the young Raja of Kolapore, and his tenants. We were joined here by Narayan Vishnu, who has given up three days of his Christmas holidays to come out to preach with me. I went on with him to Bololi, where we have several families of inquirers. We had here morning and evening service, at which they and others were present.

*New Year's Day.*—We went this morning by appointment to a neighbouring village called Istiswādi, accompanied by Narayan, Petrus, and Ramji, and had the pleasure of meeting many of the villagers in the temple, who left their work to listen to us. The addresses of our native Christians were excellent, and seemed to be much appreciated. On our return we had a breakfast for them, and an interesting service to remind us of the new year, and to draw us together in our work. In the afternoon, we went to Uporwade by appointment, and though it was market day in a neighbouring village, the people remained at home to meet us. Petrus's address was especially impressive, and we were listened to well. Some of the people seemed to have the making of good fellows in them. On returning to Bololi in the evening met all our inquirers, and arranged to leave Petrus with them for a month to teach them.

*January 2nd.*—We started homewards this morning, and on the

way preached at Bharviswar, and by request went into the Māhār-wādā for a short time. From there we went to Bíd for the day, examined the school, gave an address to the boys and their parents, and afterwards went into the Māhār-wādā, followed by the headman, school-master, and others. Many Māhārs having heard of me through an inquirer then present, assembled and listened attentively. Afterwards followed by the headman and a Mahratta, an intelligent man, who spoke up for Christianity, and told others the result of our former weekly meetings in the town of Kolapore, where 'we silenced the Brahmins,' said he, effectually. We gave them books at their request, and invited them to come to Kolapore.

3<sup>rd</sup>. We started this morning before daylight for Kolapore, by way of Cogē, where almost all the men in the village turned out to meet me. I spoke to them for a good while, and afterwards went into the Māhār-wādā, where I left Ramji to preach.

5<sup>th</sup>. We left this afternoon for Miraj, and spent the night at the Rukadī, when the convert baptized on Christmas Day came to see me from his village a few miles off, bringing a woman with him whom he has been instructing for some time. We had prayers with them, and went into the Māhār-wādā to speak to the people, some of whom heard me gladly. In the morning I went into the village, and had a very satisfactory preaching with a large number of the people, who asked for books, and promised to come to Kolapore to hear more. We went on to Hātkalungadā, and spoke during the day to some individuals, and in the afternoon in the village, to as many as I could collect. After spending the night at Jainapur we preached next day at Udgarun, on the banks of the Krishna, to some Brahmins and others. Sāngli was reached about nine o'clock. There we put up with a warm friend of the Mission, Captain West. He kindly arranged a meeting with the chief, and went with me to see him in the afternoon, when I told him of our desire to establish a Branch Mission in that part of the country, and asked his assent to it. He did not say much about it, but Captain West has since told me not to construe that into a dislike to the proposal. I gave him a copy of the New Testament in Mahratta, and asked him to take the chair at a meeting which Captain West kindly helped to secure for me. He excused himself, however, on the plea of a cold, and I was sorry that I had not then an opportunity of speaking plainly to him. The meeting, notwithstanding, was well attended by the leading people in the town, and was, I trust, not in vain.



8th. We started for Miraj, and on my arrival I wrote to the chief to tell him of it. He called to see me in the afternoon, and invited me to a meeting of the Miraj Debating Society in the native Library, at six o'clock, to which I went. The Head Master read a paper on 'Darkness,' which was freely and ably criticised afterwards by a Pundit of the Old School. On leaving the Library, I was met by an inquirer whom I have known for the last two and a half years, and had some talk with him.

9th.—I went round the city, which is of great extent, in the morning, to look for a possible site in the event of establishing a Mission there, and having seen what seemed to me a good one, wrote to the chief about it on my return. But he gave me no reply at the time, nor has he yet. (Since that time, however, Mrs. Daji's son and Mr. Narayan Vishnu have been to Miraj and have found a small house which may be rented for the present, if required). Having arranged to have a meeting in the afternoon, and to examine the boys in the English school, I went there accordingly ; and after hearing the boys read, &c., spoke to those who came to the meeting. The chief was good enough to take the chair, and a good many were present.

10th.—I started homewards, and on the way to Shirol preached at Arguinvāi, another village on the Krishna, to a few intelligent people, including the schoolmaster, an old acquaintance, to whom and his pupils I gave some books. At Shirol, in the evening, we went to the Māhārwādā, to look up some poor people whom I know, and arranged to have a meeting with them in the morning. Then I went into the town, visited the Moonsiff and Mamlutdar's courts, where I was well received, and arranged a meeting in the schoolroom for next afternoon.

11th, *Sunday*.—We met a great many of the Mahar people in the morning in their temple of Masoba, and spoke to them for a long time. They seemed much impressed, and some of them promised to come to Kolapore to hear more. On my return, I found the Civil Judge waiting for me. He was educated in the London Missionary School, Belgaum, and knows a good deal about Christianity. In the course of our conversation, I led him on to religious topics, and he thanked me on leaving for what I said to him. After him numbers of boys came to me to buy books, and their master also paid me a visit to tell me that the schoolroom would be ready for the meeting in the afternoon. I found him religiously disposed and liberal, and gave him some books for the School Library, and one

for himself. The meeting was pretty well attended, and among others present were the Deputy Educational Inspector and Daftardar of Kolapore, the Mamlutdar, and one or two bankers, who expressed themselves much pleased with what they heard, and the Deputy Education Inspector told those present not to forget what I had said! After the meeting, a Jain and two other men came to see me, to hear more and to ask questions. I gave the Jain some books, and asked him to come to Kolapore to see me.

12th.—I travelled in the morning to Hat Kalangada, and while there spoke to some of the people again. In the evening, I went on to Horli, where we have a convert. He assisted me to gather the Mahars together. I spoke to them, and asked them to follow his example. Twenty-one of them gave me their names, and said they would. I was visited here by an inquiring family; and in the morning preached to many of the people in the village, after which I made my way home in safety.

Since the above tours, I have made a few shorter ones, and have visited individual villages where we have inquirers. In one of these, I was lately much gratified by being told by a Mahratta that he and twenty more of his neighbours had given up idolatry since they heard me tell them it was wrong, and that they now worshipped God alone. There are encouraging signs elsewhere, too. But if we are to do much among the villages and neighbouring towns we must have more men, and those the best that can be had. Being so short-handed as we are at present prevents our working satisfactorily: if we are to make a lasting impression, it must be done by continued and systematic effort."

The Mission at *Poona* is now in process of organization. In past years a Tamil catechist, Ramaswami, worked under the direction of the chaplain, the Rev. Samuel Stead, by whose valuable help the prosperity of this Mission was secured. But the Church could not be considered to be fitly presented to a population of nearly 80,000 heathen in the town of Poona by one catechist ministering to a small Tamil congregation in a Mahratta district, with such assistance as a hard-worked chaplain could give. There are now three S.P.G. Missionaries at Poona, one of them in Priest's orders. The Rev. W. S. Barker, who, when a layman in the city of Bombay, was led by the Bishop's appeal for Missionaries, to prepare for Holy Orders, is in charge of the Mission, and wrote on March 25 an account of steady

work. The Rev. Alfred Gadney, who went out a few months ago from St. Augustine's College, Canterbury, has much of his time occupied by the study of the Mahratta language. He considers the work in the villages round Poona more hopeful than that in the town. The Rev. O. Ramaswami preaches in the open air, holds classes for inquirers, and conducts services in English, in Mahratta, and chiefly in the Tamil language.

At Trinity Church, in the city of *Bombay*, English and Mahratta services are regularly held by the Rev. C. Gilder, who has been enabled to increase the number of his services through the help afforded by two Missionaries of the Society of St. John the Evangelist, who live near his church. The Rev. J. Diago has laboured at Bombay. His work lies among his countrymen, heathen and Christian, and has, like that of Mr. Taylor, met with some measure of success. Mr. Diago's last report was written in March. The letters from Bombay, as well as those from Poona, tell of inquirers instructed, and of converts baptized or preparing for baptism. But there is not space for further details.

The first part of this paper gave an extract from a speech in which the Bishop of Bombay rejoiced over the progress of S.P.G. Missions in his diocese. Letters from Missionaries have given particulars which show what this progress has been, at least in the two extensive Missions of Ahmednuggur and Kolapore. And Mr. Williams shows, incidentally, in his letter, how carefully collision with other Missionary bodies is avoided. Still, difficulties arise. In relation to these obstacles we would quote a few words from the concluding portion of that speech of Bishop Douglas which has been already referred to. The Bishop said :—

“When I speak of progress, I am reminded of the fact that our work has met with considerable opposition. I am not at all disturbed at this opposition. Indeed, I think that we ought to be somewhat thankful for it, because I think it shows that the distinctive principles of the Church of England are beginning to make themselves felt. . . .

Dr Arnold declared, in very strong terms, that to expect to draw men out of such a state of things as that of the followers of the Hindu religion without giving them a system which would recompense them for the sacrifices they made,—to do that, Dr. Arnold said, would be an impossibility. That is, I believe, the principle on which the Church of England, as represented by the



Society for the Propagation of the Gospel, does her work. The Society goes forth into the world to spread CHRIST's kingdom and CHRIST's Church. . . .

We must be content to live down opposition. Our motto must be, *Deeds, not words*. We must go to work earnestly, and we must pray GOD to show us His work—not that we may talk or reason about it, but that we may do it. *Show Thy servants Thy work*, must be our prayer. If we do our work, GOD will show our successors of the next generation the results. Let us set to work to found the Church of CHRIST, and the future will see the consequences. Let it be our work to lay the foundations of the Church here as they have been laid from the beginning, and GOD will show our children the glorious building which will rise upon them."



#### THE CHURCH IN TINNEVELLY.

THE present state of the Church in the diocese of Madras was indicated in the last number of the *Mission Field* (page 129). But an account of progress in a small district is often more impressive than one which deals with a vast area. If, then, we turn from the diocese of Madras, taken as a whole, to the southern district of that diocese,—the province of Tinnevelly, which extends 120 miles from north to south, and has an average breadth of 60 miles,—we shall see, in these oldest and most prosperous of the Indian Missions of our Church, how great are the results which have already rewarded our evangelistic labours. A sermon preached by the Rev. J. M. Strachan, M.D., and published under the title of *The Faithful Pastor*,<sup>1</sup> gives the writer's testimony and opinion on many points of importance. Mr. Strachan's sermon was preached in January in Trinity Church, Palamcotta, before the Tinnevelly Provincial Council of the C.M.S., and the Tinnevelly Church Council of the S.P.G. The meeting of these two bodies, which give to the native clergy a training preparatory to synodical action, is a step towards merging the missions of the two sister societies into the Native Church of Tinnevelly. Mr. Strachan's account of the Tamil Church encourages us to hope for this result at no very distant date. He says:—

"In Tinnevelly alone there are now nearly 60,000 persons professing Christianity, with 59 clergymen, 46 of whom are natives. Last

(1) This sermon is printed at the Christian Knowledge Society's Press, 18 Church Street. Vepery, Madras.

year we raised Rs. 30,000 for church purposes. This is a sum which, considering the class from which it was raised, and the money value of unskilled labour in this country, we may describe as enormous, a sum which will contrast not unfavourably with amounts realized for similar purposes, and from similar classes, even in England itself. Here then, within the limits of a single zillah, we have a compact nucleus of a Church, well supplied with ministers, and year by year becoming more and more self-supporting. And we may hail with satisfaction the proposal to give completeness to our ecclesiastical organization, by the appointment of a Bishop, to whom shall be committed the general oversight of our infant Church."

The success of Missions in Tinnevely must not make us forget that, if this district is to be won over to CHRIST, a far greater work has to be accomplished than any yet effected. Mohamedans, Hindus, and Devil-worshippers still regard the faith with scorn, with derision, or with cold and contemptuous indifference. The great centres of heathenism remain almost untouched. The leaven of Christianity, however, works among the unconverted, slowly it may be, but surely. The Hindus are emphatically a religious race; and where Christianity comes before them as a living power, many see in CHRIST the Teacher, the Guide, the Way, and the Food for which, while they knew Him not, their hungry souls had longed:—

"For bringing the truths of CHRIST before the heathen, quiet, private, frequent friendly intercourse rather than public disputation commends itself to my own judgment. Disputation puts a person in an attitude of opposition; he feels unwilling to be convinced, and does not like to acknowledge that he has the worst of the argument. Whereas, an earnest quiet talk of CHRIST's love to sinners, and of the redemption that has been paid for all, is more likely to put the mind in an attitude such as the boy Samuel had when he said, '*Speak, Lord, for Thy servant heareth.*'"

Notwithstanding all that has been said and written on the statements in a recent Blue Book, which showed how Missions had furthered the civilization of India, it is refreshing to read such words as these:—

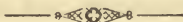
"Of late, European Missionaries in this country have had quite a new sensation. Instead of that pity, not unmixed with contempt, to which they have been accustomed, Indian statesmen, Blue-Books, the London papers, and those of India, too, have taken to praising us for helping on the work of civilization. We are humbled by the statement. We feel as an artist might, whose work is praised for the gilded frame in which it is set. We repudiate the compliment. It

is not for this that we have banished ourselves from our dear homes. It is not to this that we have consecrated our lives. Schools, books, medicine, are all subsidiary means for attaining our great object. Our aim is to plant the religion of CHRIST in the hearts of these people. Iconoclasts we are, and nothing less than the thorough and complete destruction of idolatry will satisfy us. Our work will not be accomplished till the last idol shall have been buried, and the temples of Tenkasi, and Tinnevelly, and Trichendoor, nay, those of every town and village in the zillah shall have been razed to the ground, or shall have been purified and dedicated to the service of the one true and living GOD."

Urging native priests and deacons to that close study needed by all who, as stewards of GOD'S Word, would bring out from that inexhaustible storehouse things both new and old, as they must who would rightly feed the flock of GOD, Mr. Strachan said :—

"There are some good works of theology in Tamil, but they are so few as yet, that for the present it seems most desirable that, as far as possible, the clergy should be acquainted with English. In the meantime, let us hope that translation and authorship will go on apace. Our most pressing want in theology seems to me to be a good work on the history and the rationale of the Prayer-Book; and then, what a priceless legacy would that man leave to the Church who would enshrine in Tamil such books as 'Butler's Analogy,' and 'Abercrombie on the Intellectual and Moral Faculties.' There are men in our midst pre-eminently qualified for this department of our duty."

The concluding part of Mr. Strachan's sermon urges upon the clergy the necessity of self-sacrifice. "Self-denial is of the very essence of religion, for, when self creeps into the heart, CHRIST goes out of it. If a man seeks ordination for enhanced dignity, or for elevation in social status, or for increased pay, that man is wanting in one of the most essential principles of the character of a minister; and if he continue so, he will become a soured, discontented, unfruitful minister." Such words come fitly from the mouth of an English Missionary in India, where our mission clergy (see *Mission Field* for May, page 156) live on an income lower than that of an English artizan in that land.





**A MISSIONARY AMONG THE HEATHEN IN TINNEVELLY.**

BY THE REV. G. BILLING.

I LEFT Nazareth on the 9th of May, and arrived at Ramnad on the 15th, the day on which two years previously I had embarked at Gravesend. I cannot attempt to describe my feelings as I drew near this large heathen town and saw its palaces in the distance. I began then to realize fully that I was beginning work alone, and yet not alone. I had purposely arranged that the exact day of my arrival should be unknown, and so no one was prepared to receive me, and I preferred entering Ramnad at dusk—why I hardly know. After some little delay in obtaining the key of the schoolroom, I dined, but before lying down to sleep, I visited the European burial-ground, which adjoins the schoolroom. It is very small, but full of eccentric and huge monuments, erected in memory of several officers and civilians who have died here. These did not so much interest me. I was seeking out a small tombstone marking the grave of a Missionary who died here in 1862. Several days were occupied in arranging Mission affairs.

After Whitsuntide—a season appointed by our Bishop for special prayer, and a peculiarly solemn one to me on commencing my new work—I started for the Island of Paumben. Here there are a few native Christians, and a small number of Eurasians employed in the telegraph and other departments. These latter subscribe very generously according to their ability to our Mission, and an English service is conducted by one of them every Sunday. The attendance of children at the Mission school had fallen off very much of late, owing to the inefficiency of the master; and, despairing of the Mission doing anything in the matter, some of the leading men had appointed a master on their own responsibility. After a time, as they were satisfied with the way in which this school was conducted, I gladly appointed a competent young man to conduct the Mission school, and many persons liberally subscribed to the fund for the erection of a substantial schoolroom, which will hold fifty children. At the time I am now writing, more than thirty assemble daily in the church. There is still some lingering opposition to a “Mission school,” but it is fast disappearing. The erection of this schoolroom, now nearly carried to a completion, and the increase in the attendance of the children, are encouraging features in my work by no means to be despised.

We have in this island schools at the small village of Akkalmudum as well as at Ramasweram—a very sacred spot to the Hindus, and to which thousands every year make pilgrimage from all parts of India. The school at Ramasweram especially is in a very unsatisfactory condition. In a large and substantial building, erected some years ago with a view to attracting the higher classes, we have only a few boys—mere infants. This is owing in some measure to our willingness to receive “low-caste” children. In Dr. Strachan’s time there was an Anglo-Vernacular school, but the Brahmin youths find that repeating Sanskrit verses to the pilgrims is less laborious and more remunerative than Government employ, and have no desire to learn English.

On my return to Ramnad, I was engaged in inspecting the Anglo-Vernacular school. A new building is in course of erection, but at present 120 boys are crowded in very inconvenient and unhealthy sheds.

Early in July I commenced a tour towards the north-west of the district. In the village of Kilanguny and in others in the same neighbourhood we have a few Christians—poor in every sense of the word. Here the tent, together with its white-faced owner, attracted a great deal of notice, so that we always had a congregation ready at hand. I at once commenced visiting all the neighbouring villages. The novelty of the work at first made it pleasant, but as that wore away, I realized that something more than novelty was necessary to keep me at the work with real earnestness. The polite indifference of the people is very trying, and one sometimes longs for a little English rudeness to relieve the monotony. As I am by no means thoroughly familiar with the language, the greater share of preaching falls to the catechist, but I never like to leave a village without having had some share in proclaiming the good news. As a rule my presence attracted a crowd, but sometimes I had to keep in the background, as women, children, and even men fled from me. Having arranged to move my tent to Kodanoor, four miles south, I sent it on in the evening, intending to sleep in a shed which is used for prayers. I mounted my pony some time before day-break, and set out for Kodanoor. In this village there is a Christian family related to those who have migrated from Tanjore, and who form by far the larger part of our small congregation in the town of Ramnad. They received me very kindly, and made me a feast in honour of my first visit to these parts. As there is no church here

I administered the Holy Communion in the house. As at Kilanguny, my tent attracted considerable notice ; women stood in groups at a distance discussing it in detail, but the men were bolder, and came close to it, asking the price, &c. I had been led to expect some inquirers here, but I was disappointed ; the only thing I had which the people seemed thoroughly to appreciate was aperient medicine.

On my second visit to this village I opened a village school. At present the children, all heathen except two girls, and of course the only girls who care to learn, assemble in front of the Christian's house, but the landlord of the village, a Christian, promises to assist in the erection of a schoolroom. Opposition to a "Mission school" was to be expected. A Brahmin immediately followed our example, and more recently, owing to a land dispute, the children of one party, much against their will, have been compelled by their parents to withdraw. I hope, however, that the dispute will not last so long as most Indian disputes do, or as long as that of the Tichborne claimant. We have still seventeen children, who come regularly in spite of being teased by others as having joined "the Book religion." The parents are very suspicious respecting religious instruction. One anxious father thought he had discovered our treachery when he saw the sign + used to divide a prefix and affix in the Tamil grammar. Triumphantly he exclaimed : "See, they even teach the Cross religion in grammar." "Cross religion" is a term unfortunately applied exclusively to that of the Romanists. I too claim a share in the reproach of the Cross. The Zemindar of Ramnad died a few months before my arrival, and as his son is a minor, and the estate is heavily in debt to the government, the latter has appointed a civilian to conduct its affairs. The people have some idea that this change of government will lead to an order being issued for a change of religion, and the people at Kodanoor at first thought that the opening of a school was to be attributed to the same cause. A catechist reports that after having been listened to attentively for some time by men of a caste much despised, they asked him very anxiously, "Has the government ordered us to join this religion?"

Leaving Kodanoor, I moved on towards Peramakudy, a large town west of Ramnad. I started early in the morning visiting some villages on the road. In one of these I had some little difficulty in obtaining a hearing, but at length perseverance and kindness won the day. Although opposition was withdrawn, it was very plain that their only fear was that of appearing rude to a stranger, and especially an



Englishman. They asked one question which rather surprised me, "Did I belong to the religion which required women to confess to the guru (priest)?"

As I could not reach Peramakudy without considerable exposure to the sun, I stopped at Ninar Covil. Here there is a house, the residence of the Zemindar when visiting the temple, and I had hoped to be able to occupy it, but as the keeper refused to open it without an order, I sat in the porch. This I did not regret as several people came to see me, and as they did not regard me as a Duri (European gentleman) they were free and easy. After they had read several tracts aloud, and made their own comments upon them, I proposed to read "a story," and commenced the parable of Dives and Lazarus. I had not gone far before I was interrupted in order to be asked whether I could really *read* Tamil. Again they stopped me when I came to the words "clothed in purple" as the rendering was not familiar to them, and having explained its meaning, I was allowed to finish without any further interruption. I had chosen this "story" as they had expressed considerable doubt as to the existence of heaven and hell. They then inquired who Abraham was, and as the catechist just then returned, they listened attentively for an hour or more while he related the history of the Patriarchs. I was a good deal cheered by this morning's work, but I had to undergo some disappointment, as just before I left they discovered that as I knew the Duri in Ramnad, I too must be a Duri. At once they became more polite, or, rather, ceasing to be polite, they began to cringe. A Brahmin followed me some distance to ask me to use my influence to get him reinstated in his former office in a heathen temple, and he assured me he would call on me in Ramnad for my assistance. I am glad to say he has not yet appeared.

On my second visit to this place I am sorry to say I was too unwell to see the people; moreover, the rains having set in, my tent was nearly carried away by a storm, and I was obliged to hurry away. I had a tedious journey to Peramakudy, a large town twenty-four miles west of Ramnad, having been misled by the people who have a very indistinct idea of distance when measured by miles or rather by mile stones; for you must inquire not "how many miles," but "how many stones," one place is from another. The distance of roads they frequently traverse will be much underrated; on the other hand, that of one they only occasionally frequent will be correspondingly exaggerated. Besides, they do not realize that there is a

considerable difference between five and ten miles, and no two persons will agree on such matters. The owner of a bandy (cart) considers a bad road a long one, and charges accordingly. But I do not generally find that he acts on the same principle when the road is good.

In Peramakudy there are only two Christians, a widow and a young man. A Brahmin, the head master of an English school not in connection with the Mission, asked me to examine his boys, remarking that "a Missionary gentleman ought to take an interest in education." I was of course very glad to seize this opportunity of being brought in contact with the master and boys. During my first visit I did not see much of the people in the town, but I visited several of the surrounding villages. A young Brahmin, who had been educated in our Mission school at Tanjore, was anxious to be presented with a copy of "Paley's Evidences of Christianity," which he said *he* considered a very able book. On my subsequent visits several young men, engaged as copyists in the magistrate's office, came to see me. I found those who had been educated in Mission schools were more ready than others to make my acquaintance. Several boys came and asked for books, and an English one was highly valued. One little boy who wished to be examined in English, went away greatly delighted on my telling him he could give a satisfactory report to his father. These boys standing around me as I sat outside in the cool of the evening reading the *Guardian* would peep over my shoulder and spell out the words. The word "undenominational" proved too much for them and they gave it up in despair. Perhaps it would be well if "the Educational League" followed their example.

When I set out northwards I first pitched my tent at Naral, where a Christian is superintending a farm. As I drew near the village at ten o'clock at night the bandy stuck in the mud and my lantern was broken, so that I had to send for half-a-dozen men to come to my assistance. The Christian residing here constantly accompanied me to the villages, and addressed the people. During my stay here he and his relation, the native surgeon of Ramnad, treated me as a guest by supplying all my needs. One night we were overtaken by the darkness and found ourselves all alone in rather a dreary place, not knowing how far we were from the tent. I sent to the nearest village for a guide, but at first the head man refused to render any assistance on the plea that he was engaged in praying to his god,

but after a time he thought better of it, probably from fear of being reported to the authorities, and sent two men, saying that I need not pay them for their trouble, but as I knew this meant that no one would, I did not act upon his suggestion. As there is no church in Naral, service on Sunday was held in the tent.

After visiting nearly all the villages near Naral I moved on to Rasasinga Mungalum, a large village, almost entirely inhabited by Mohammedans. A fowl belonging to one of these had the misfortune to die a natural death, and as he objected to dining off it himself he was anxious to sell it to me "at a very low price." I had a kind of discussion in one of the streets of this village, but the Mohammedans, without joining in it, listened only to the Hindu's remarks. I do not find the Mohammedans in these parts very anxious to argue, owing perhaps to a consciousness of their own ignorance of the religion. The boatmen are generally followers of Mohammed, but I have not met with any who can give any explanation of their creed or ritual, although they perform the latter very solemnly at sunset, with the exception of the man at the helm. In fact it is difficult for one like myself not versed in their creed to say much to them, as they consider it blasphemy to be told that Mohammed was a man of like passions with ourselves. One man was very angry when I made this assertion, but I put him to shame by refusing to talk with one who could not keep his temper.

When I can secure the attention of Hindus and Mohammedans in a crowd, I try to start a discussion by asking the former what they think of the religion of their neighbours; but their reply generally is "whatever religion a man professes that is the best for him." The question which religion is the true one, and which gives the most moral strength, is not one they appear to think of asking themselves.

I moved northwards to Arinutha Nungalum, but this did not prove a good centre. My moonshee, who, although he is a heathen, generally helps the catechist in obtaining food, had remained at Rasasinga Mungalum to observe the feast of the new moon, and so the catechist had great difficulty in obtaining provisions until the moonshee rejoined us. This village is interesting as being the residence of a peculiar class of Vellalers, who never allow their women to go beyond the rivers a few miles north or south of their village. Unfortunately, I was not able to see much of them. One day I passed through a Brahmin street, and on my return the Brahmins



made some objection to my horse-keeper passing through such a sacred thoroughfare. They did not expect me to know better, but they blamed the catechist for not having instructed me in Hindu etiquette. The next day we had occasion to pass the same way, and a Brahmin seeing us in the distance, as he was bathing at the tank, called out to us not to commit the same offence again. I asked why they were so particular when no such rule was known in an important town like Ramnad. To this they replied, that there the presence of an elephant removed all impurities. At first they were inclined to be authoritative in the matter ; but as they changed their tone, and asked me as a great favour to go by another road, which they assured me was a very good one, I withdrew all opposition, and they immediately professed to be much struck with my merciful disposition. The other road proved to be a very bad one, or rather there was no road at all.

At Salagramara the head official of the Zemindary paid me much attention. One evening a large crowd assembled outside his house, and I preached by torchlight. I was obliged to remain in my chair while preaching, as my standing would have necessitated my host following my example.

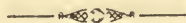
Sometimes I receive visits from youths, whose only desire apparently is to display their knowledge of English. On one occasion, a boy about fourteen years old said, "I hear your honour has many writers, and request you to engage my services at a salary of not less than fifteen rupees (30 shillings) a month." As I could not grant this request, it was followed by another—"Would I give him an English book, if so, it would raise him in the estimation of his neighbours ; if I had no other English book he would not object to a Bible ?"

I often find it difficult to know what to say to a visitor by way of keeping up a conversation. I have given up in despair asking, "Will it rain ?" To this a man once replied, "Why do you ask an ignorant man like me ? it is known only to God."

I have tried to give some account of my work, remarkable only for its monotonousness and freedom from excitement, but which may perhaps interest friends at home. I cannot review these few months of juvenile Missionary work without a feeling, sometimes intense, of despondency. The love of idol worship and belief in Hindu writings do not appear to me to offer much opposition. The love of the world, showing itself in various forms, but equally strong in every class I meet, chokes the word. It has never yet been my

privilege to come across in my tours one whom I believed to be honestly and earnestly seeking the salvation of his soul. Until the robe of self-righteousness and self-esteem—the universal dress of the Hindu, so oriental in its style that it checks all spiritual activity—be cast aside, it is hopeless to expect men to come “running” to CHRIST in order to obtain everlasting life. Every Missionary must feel joy, and it is enhanced if he be a Cambridge man, at the interest which Professors Westcott and Lightfoot are taking in the attempt to commend to the people of India the Gospel of CHRIST; but the Hindus they write of differ as much from those I am brought in contact with as “the European and Hindu differ in spiritual and intellectual sympathies.” We are told to teach that “Christianity is a life and not a system,” but this is just what the Hindu, as far as my experience goes, finds a difficulty in realizing. He is not accustomed to associate morality of life with a religious belief. If men would but be in earnest, and ask “What can I do to inherit eternal life?” I have no fear but that the life of CHRIST will supply a soul-satisfying answer. The next twenty-five years will prove to be, I believe, a most critical period in the history of this nation. Among the educated Hindus there are those who aspire to the attainment of a high standard of moral perfection, and who long to possess “the spirit of the European.” It may not be until this effort has been proved after many years of trial to be in itself futile, that they will be willing to learn of CHRIST, and become captivated by His wondrous love. Until that day arrives my short experience does not lead me to expect any great success in the way of real conversions among the higher classes.

In spite of demands at home for proofs of success in the way of numbers, and the calculation of a clergyman proclaimed at the Church Congress as to the cost of one immortal soul, the Missionary needs special grace to remember amidst the diversions of school and congregational work that he is seeking “the one lost sheep until he find it;” and I think that the Missionary who has led one Hindu to the foot of the Cross, and taught him to grasp the moral power of “a life hid with CHRIST in GOD,” cannot be said to have laboured in vain.



## LATEST ACCOUNTS FROM JAPAN.

LETTERS FROM THE REV. A. C. SHAW AND THE REV. W. B. WRIGHT.

DAI SHOJI, YEDO, *Feb. 21, 1874.*

OUR studies go on quietly, and are making good progress. It is the universal custom here to set up schools, to which the pupils come nominally to read the Bible, really to learn English. I do not believe in the plan, for, in the first place, it is a great hindrance to your own studies, and then again through your ignorance of the language you are likely to make many dangerous theological errors in your attempted explanations. The people combine a good deal of shrewdness—the shrewdness of clever children—with gross superstition. I had a curious instance of the latter an evening or so ago, in a conversation with my teacher. He possesses more than ordinary intelligence, and yet he assured me, in apparently perfectly good faith, that he had with his own eyes seen a fox changed into a woman. In his own country in the south he was much disturbed, he said, for some time by a knocking at his door in the evenings. At last, one night he suddenly opened the door, and there stood a tiny little woman, who disappeared from his sight when he pursued her with his sword. I well remember what vivid terror the old mere wolf tales used to cause my childish heart, and I confess it gave me quite a start to hear a man whose judgment could be relied on in most matters, calmly profess that he had himself seen such a transformation.

There has been a good deal of false sentiment and misconception at home about the Japanese. Their long seclusion from the world has cast a veil of mystery over what in itself is not very mysterious. The people are, and have been for I suppose a couple of thousand years, much like any other half-civilized people. They never got beyond a certain point, and never would, if left to themselves. Their freedom from such revolutions as have again and again overturned and remodelled every nation in Europe, has done nothing more for them than give them time to crystallize into a shape which made all further progress impossible, and they seem to be set forth as an example to the world of what a people left entirely to themselves could attain to. While our world has ever been in agitation, undergoing changes and counter-changes, and advancing over the ruins of the old to greater triumphs in the new, here the tide of life has ever flowed smoothly on. The nation has been, as it were, shut



up in a box ; and now in the end of time the cover is taken off, and if we see a more refined cruelty in China and Japan than we read of as existing elsewhere in the world, it is to teach us, I believe, how little mere civilization—so called—can of itself do for the real advancement of the human mind while divorced from a pure form of religious faith. And yet it is a dangerous country for a half-formed faith,—a truth practically shown again and again by the fact that such a large proportion of the Europeans who come out here throw away their religion altogether. For here you hear again from these humble lips the same questionings and the same objections as have always been uttered by European Deists, from Spinoza to Mr. Buckle and John Stuart Mill.

The country and the climate are both as beautiful as can be. We have had nearly five months now of bright exhilarating weather, and there are so many evergreens that the change in the seasons makes but little in the scenery. Now in February, the plum blossoms, and the sweet-scented daphne, and the red and white camellias are all in bloom, and the birds are building their nests.

There is a good deal of internal trouble, and there are formidable risings in the South, though it is difficult to get trustworthy or definite intelligence.

A. C. SHAW.

DAI SHOJI, YEDO, *March 16, 1874.*

We are still, thank GOD, in good health, and working away at the language. We find it a herculean task. Bishop Williams has, however, as a pioneer, translated most of the Prayer-Book, a Committee of American Missionaries have translated the four Gospels, and Mr. Hepburn has just completed the Epistle to the Romans. . . . Bishop Williams has been at Yedo for the last three months, and has just started for Osaka and China on a Confirmation tour. . . . The Russian Archimandrite, Father Nikolai, has continued to be very friendly to us, and lately, when Father Anatoli was on a visit to him, they both came over and spent a day with us, and we with them, in turn. We had much interesting conversation about intercommunion, and have come to a sort of understanding how to act without interfering with each other. Father Anatoli came to the service which we hold in a Buddhist temple, and on another Sunday was present at the Holy Communion in our own house.

We were in great alarm a short time ago owing to a rebellion in the South, which was at first successful, but is now quite put down.

The worst was that thieves and robbers took advantage of it to invade Yedo, and rendered the streets at night quite unsafe.

My teacher, Imai, was confirmed by Bishop Williams, just before his departure for China. The Bishop preached an eloquent sermon in the vernacular, and two hymns, *Rock of Ages*, and *When I Survey the Wondrous Cross*, were sung in Japanese to the well-known tunes. Imai is now reading theology and scripture with me, and I am preparing him for his first communion at Easter.

The English congregation have taken the large room of a Buddhist temple for a church, and we hope on Easter Day to have the first service there. The idols are being taken out, and we shall use the old heathen altar for Holy Communion.

W. B. WRIGHT.



## REPORTS RECEIVED.

Reports have been received from the Rev. W. King of the Diocese of *Quebec*; T. E. Sanders of *Huron*; W. S. Covert of *Frederickton*; J. B. Good and D. Holmes of *Columbia*; C. Clulee, J. Legg, and J. Maynard of *Capetown*; C. F. Fatten of *Grahamstown*; T. Button, and W. A. Illing of *Maritzburg*; J. Batsch, F. Böhn, Tara Chand, B. C. Choudhury, W. Luther, and J. C. Whitley of *Calcutta*; G. Billing of *Madras*; W. S. Barker, A. Gadney, O. Ramaswami, J. St. Diago, J. Taylor and T. Williams of *Bombay*, and T. Flavell and A. C. Soutar of *Nelson*.



## S.P.G. ANNUAL MEETING.

THE 173rd Anniversary of the Society has now been reached. This will be commemorated by the Services of which notice is given on the cover. It has already been kept in remembrance by the Annual Public Meeting held in Willis's Rooms on the afternoon of April 28. The room was crowded, and, had it been half as large again, would have been well filled: many of those who came to the door were unable to gain a place inside.

Lord Lyttelton took the chair, and set forth forcibly those great principles of the faith on which Missions rest, and which render such work obligatory, in one form or other, on all Christian men. Bishop Callaway, of Independent Kaffraria, told of his work, its success, and its needs. He gave accounts of natives who, while yet heathen, hungering for something which might satisfy the needs of their souls, had found that food in CHRIST. He believed in the literal truth of the words of the well-known Missionary hymn:—

“Far and wide, though all unknowing,  
Pants for Thee each human breast,  
Human tears for Thee are flowing,  
Human hearts in Thee would rest.”

The Ven. Archdeacon Maclean, Bishop Designate (now Bishop) of Saskatchewan, told of the prospects and spiritual needs of that distant part of Rupertsland, and expressed the deepest gratitude for the help given by the Society. The Rev. Dr. Caldwell, for thirty-six years Missionary in Tinnevely, gave his impressions of England on his return home, thanked God for the increase of Missionary zeal, and appealed for men to go out with him for his work amongst the Tamils of South India. His appeal for men was supported by the Rev. G. H. Wilkinson, Vicar of St. Peters, Eaton Square, who urged the need of earnest, hopeful, and persevering prayer, and who saw, in the present partial awakening of the home Church to her duties abroad, an answer to the prayers offered at many altars on the Day of Intercession, and to the establishment of guilds which make prayer for Missionaries their chief work.

### MONTHLY MEETING.

THE Monthly Meeting was held at 20 Duke Street, Westminster, on Friday, May 15, Bishop Piers Claughton in the chair. There were also present the Bishop of Carlisle, Rev. Canon Gregory, F. H. Dickinson, Esq., Rev. J. E. Kempe, P. Cazenove, Esq., and T. Turner, Esq., *Vice-Presidents*; Rev. B. Belcher, A. Blomfield, W. Cadman, B. Compton, T. Floyer, Esq., M.P., G. Frere, Esq., Rev. J. W. Festing, E. J. Selwyn, Major-Gen. C. W. Tremenhoe, C.B., Major-Gen. Turner, Hon. Henry Walpole, Rev. R. T. West, and J. Wood, *Members of the Standing Committee*; and J. A. Anderson, jun. Esq., Rev. S. Arnott, Major-Gen. Askwith, Rev. C. A. Berry, H. Bigsby, W. Blunt, E. H. Blyth, H. J. Bodily, J. Boodle, Esq., Rev. H. B. Bousfield, J. W. Buckley, W. W. Burton-Phillipson, H. N. Collier, T. Copeman, Esq., Rev. T. Darling, H. J. De Salis, E. A. Fitzroy, J. F. France, Esq., Rev. R. L. Given, C. D. Goldie, C. Green, Esq., Dr. Greenhill, Rev. W. H. Lyall, S. F. Marshall, H. Mather, G. W. Murray, J. Pulman, Esq., Rev. T. Rooke, S. Smith, J. H. Snowden, C. A. Stevens, J. G. Talbot, Esq., M.P., F. G. Trevor, Esq., W. Trotter, Esq., Rev. N. Wade, W. L. Wigan, A. Wilson, T. Wodehouse, T. Parry Woodcock, Esq., and Rev. J. H. Worsley.

1. Read Minutes of the last Meeting.
2. The Treasurers presented the following Statement of the Society's Income to the end of April :—

#### A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—April, 1874 .	I. Subscriptions, Donations, and Collections.	2. Legacies.	Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL . . . .	£ 8,554	£ 7,911	£ 1,960	£ 18,425	£ 21,071
II.—APPROPRIATED . .	2,242	90	706	3,038	3,566
III.—SPECIAL . . . .	6,887	—	762	7,649	6,228
	17,683	8,901	3,428	29,112	30,865



B.—*Comparative Amount of RECEIPTS at the end of April in five consecutive years.*

	1870.	1871.	1872.	1873.	1874.
<b>I.—GENERAL.</b>					
1. Subscriptions, &c. . . . .	£7,903	£7,592	£8,650	£8,305	£8,554
2. Legacies . . . . .	1,563	2,714	2,831	5,050	7,911
3. Dividends . . . . .	1,632	1,364	1,355	1,374	1,960
	11,098	11,670	12,836	14,729	18,425
II.—APPROPRIATED . . . . .	1,185	1,707	7,045	1,507	3,038
III.—SPECIAL . . . . .	4,278	2,537	2,934	3,465	7,649
TOTALS . . . . .	£16,561	£15,914	£22,815	£19,701	£29,112

3. On the recommendation of the Standing Committee, a Scheme of Grants for 1875 was adopted, by which the following new grants were added to the Expenditure of the current year :—

A.—*Annual Grants.*

	£
Rupertsland . . . . .	40
Saskatchewan (for the Bishop) . . . . .	200
„ (for Clergy) . . . . .	200
Antigua . . . . .	50
Pongas (for Rev. J. Turpin) . . . . .	30
Kaffraria (for a Missionary) . . . . .	200
Zululand (for two Missionaries) . . . . .	300
Bloemfontein (for Basutoland) . . . . .	100
Transvaal (for a Bishop) . . . . .	300
„ (for Clergy) . . . . .	300
St. Helena . . . . .	25
Madagascar . . . . .	300
Calcutta (for Missionaries) . . . . .	800
Madras (for Missionaries) . . . . .	800
„ (Reserved for a pension) . . . . .	300
Bombay (for Missionaries) . . . . .	400
North Australia (for Clergymen) . . . . .	400
Goulburn (for a Clergyman) . . . . .	50
Melbourne . . . . .	100
Grafton (for a Clergyman) . . . . .	50
Reserved for Additional Allowances for Children in England	200
Reserved for two University Exhibitions . . . . .	160

B.—*Single Payments.*

Prætoría (towards Endowment of Bishopric) . . . . .	1,000
Kaffraria (for Building) . . . . .	500
Madagascar (for Building) . . . . .	500
Singapore (Reserved for Building) . . . . .	300
Auckland (towards Endowment) . . . . .	500
Powerscourt Scholarship . . . . .	233
Bishop's College Repairs . . . . .	550
Reserved for Guarantee Fund for Insurance . . . . .	1,000
Reserved for Tinnevely Bishopric, &c. . . . .	1,516

And it was resolved further, with regard to the Appropriated Funds in the hands of the Society's Treasurers—

That Funds 637 and 599, amounting to 31*l.* 18*s.* 5*d.*, be placed at the disposal of Bishop Callaway for Missions in his diocese.

That 239, amounting to 12*l.* 16*s.* 7*d.*, be sent to Mr. Bray for the Barripore Girls' School.

That 247, 587, 413, 255, 511, 273, amounting to 1,292*l.* 19*s.* 0*d.*, be applied towards paying for 1875 the new grants for the dioceses of Calcutta, Madras, and Bombay.

That 523, amounting to 37*l.* 11*s.* 4*d.*, be applied towards paying the new grant for Grafton.

That 159, amounting to 13*l.* 5*s.* 0*d.*, be applied towards the new grant for Auckland.

That 173, amounting to 10*l.*, be sent to the Bishop of Newcastle.

That 187, amounting to 67*l.* 15*s.* 10*d.*, be sent to the Rev. B. T. Dudley, towards the Melanesian Mission.

That 89, amounting to 12*l.* 12*s.* 6*d.*, be sent to Bishop Willis."

It was resolved further, to refer to the Standing Committee to inquire into the question of establishing a Mission at Aden, and to report to the Board.

4. Resolved that the seal of the Society be affixed to a new power of attorney for the management of certain Trust properties in New Zealand belonging to the Society in that colony.

5. The Secretary stated that the question of Consular Chaplaincies was under the consideration of the Standing Committee, and it was resolved to authorize the presentation of a memorial to both Houses of Parliament on the subject.

6. The Secretary stated that the Standing Committee could not advise any public or official recognition of the Jacobite Patriarch during his visit to England, but that they considered it to be very desirable that any hospitable entertainment which may be possible by private arrangement should be offered to him; and it was resolved to approve and refer to the Standing Committee to take measures to give effect to their proposal.

7. The Rev. W. Blunt proposed the following resolution, of which he had given notice That By-law IX*a* stand thus:—

"That, in order to engage all the Members of the Society more closely in its operations, Diocesan Representatives be appointed as additional Members of the Standing Committee. That such Representatives be elected annually in the month of December by the Incorporated Members resident in each Diocese. That the Representatives be resident within the Diocese, and be not otherwise Members of the Standing Committee. That one Representative be chosen for each Archdeaconry, either by the Incorporated Members in that Archdeaconry, or by the Incorporated Members in the whole diocese, as the latter by special vote may determine. That, in the event of a void election, or a vacancy by death or resignation, a new election shall take place within one calendar month. That every election shall be submitted to the Society for confirmation at its Monthly Meeting next after the completion of such election. That all such elections be made by an uniform system of nomination, and voting papers sent out in succession to the Incorporated Members by the officers of the Society. That it be the duty of the Returning Officers to ascertain whether the persons nominated be willing to serve, and to insert the names of such persons, and those only, in the voting papers sent to the Incorporated Members in their several dioceses. That the whole of the documents relating to each such election be classified and filed in the Society's office immediately on its conclusion, and there retained open to the inspection of any Incorporated Members for a period of eighteen months."

The Secretary on behalf of the Standing Committee proposed the following Amendment:—

9A.—"That with a view to give to Country Members of the Society a more distinct voice in the management of the Society's affairs, and to encourage their interest in Missionary work, Diocesan Representatives, not being paid officers of the Society, be appointed, who shall have the privilege of attending and voting at

the Standing Committee. That in those dioceses where there exists any Representative Church Body, summoned and presided over by the Bishop, and meeting periodically, such Body be invited to select from the Incorporated Members of the Society resident in the diocese, two persons, a Clergyman and a Layman, to be Diocesan Representatives. That in those dioceses where no such Body exists, the Incorporated Members be invited to select, by some method to be approved in each case by the Standing Committee, a Clergyman and a Layman, from their own body, to be (with the concurrence of the Bishop) the Representatives of that diocese. That the Representatives to be appointed under the foregoing Resolutions be elected triennially: such election shall be submitted to the Society for confirmation at the Monthly Meeting next after the completion of such election; that in the event of a vacancy by death or resignation, a new election be held, either within three calendar months where the election is by Incorporated Members, or at the next Meeting of the Diocesan Conference where such Conference is held."

On a division, the amendment was carried.

On being put as a substantive motion, an amendment was moved by T. Turner, Esq., and seconded by Rev. J. W. Buckley, "That the whole discussion of this subject be adjourned to the Meeting in May, 1875," which was carried without a division.

8. Resolved on the recommendation of the Standing Committee, that the Society undertake to hold the Endowment Fund of the Saskatchewan Bishopric Endowment as proposed by the Committee.

9. The Rev. T. Darling inquired whether communications have been received from any of the clergy in the diocese of Melbourne connected with the Society respecting the course which they are to adopt in case they are asked to perform marriages with a deceased wife's sister contrary to the law of the Church of England, and was answered in the negative.

10. Resolved, with regard to the Statutes of the Trust Council of Codrington College, Barbados, that the number "five" which now constitute a quorum be altered to "three, of whom the Bishop, if he be in the island, shall be one."

11. All the members proposed in March were elected into the Incorporation.

12. The following were proposed for election at the Meeting in July:—

The Rev. John Wilkinson, Broughton Gifford; Rev. G. H. Philips, Brodsworth; Rev. T. E. Morris, Carleton, Skipton; Rev. F. J. Ball, All Saints', Margaret Street; Rev. H. J. Day, Barnsley; Rev. R. W. Geldart, Clyst St. Lawrence; Rev. J. H. Macaulay, Wilshampstead; Rev. E. W. Ashfield, Felmersham; Rev. E. W. Bowling, Houghton Conquest; A. Elton, Esq., Shensstone Lodge, Bedford; Rev. C. Brereton, St. Mary's, Bedford; Rev. G. T. Johnstone, Harlington, Beds; Rev. R. A. Bennett, St. Paul's, Bedford; Lieut.-Col. W. B. Higgins, Bedford; T. Barnard, Esq., Cople House, Bedford; and Rev. F. E. Warren, St. John's College, Oxford.



Notices of the following Legacies have been received in APRIL:—

	£	s.	d.
Rev. Edward Francis Beynon, Slines Oaks, Chelstam, near Croydon, Surrey .....	500	0	0
Mrs. John Godwin Johnson, Norwich, Surgeon and Apothecary .....	25	0	0
Rev. Frederick Smith, Binfield, Bracknell, Berks .....	100	0	0
Rev. Martin Wright, Ingleton Vicarage, Durham, one-fourth part of his residuary personal estate.			





JULY 1, 1874.

### MISSIONARIES AND THE DAY OF INTERCESSION.

**T**HE following letter, in behalf of the Society for the Propagation of the Gospel in Foreign Parts, has been sent to certain friends of the Society at the Universities and elsewhere. We commend it to the earnest attention of clergymen throughout the country. The letter of the Bishop of Madras (page 211) should be read in connexion with it :—

20, DUKE STREET, WESTMINSTER, S.W.

23rd May, Whitsun-eve, 1874.

REV. AND DEAR SIR,

OWING to the recent increase of Missionary zeal throughout the country, the Society was enabled last year to supply with Missionaries those vacant stations which were a special subject of the Church's prayers on the Day of Intercession in 1872.

And now the same zeal—which we cannot but acknowledge as a gracious answer to repeated prayer—has placed at the Society's disposal as the agent of the Church, the means not only of sending more Clergymen to our emigrant countrymen, but also of providing for an additional number of Missionaries to the heathen, and thus strengthening and extending the missions of the Church.

Relying on a continuance of the Divine blessing, the Society is prepared to support eighteen additional Missionaries to the heathen, if in the course of this year that number of men duly qualified for work in India and the East should be moved to offer their services.

In this time of almost universal peace and of quickened intercourse between man and man, the people of those countries stand more than ever before the Church of Christ as fields white already to the harvest. Prayer for more labourers has been offered to the

LORD: the means of sustaining them has been sent to our hands: "The Lord knoweth them that are His." And now we turn to you as a centre of frequent communication with young Clergymen or Laymen aware of the hardships of Missionary life, yet willing to devote themselves to the service of Christ; and we ask you to help us to know such men as we may trust to be called of GOD to proclaim the Gospel among the heathen.

It is a work of all others to be undertaken not of constraint, but willingly. Do you know of any young men who are at liberty, and are disposed to volunteer for such a post? There are openings for them in the dioceses of Calcutta, Bombay, and Madras, also in China and Japan, and Zululand.

A. C. CANTUAR, *President of the Society.*

W. T. BULLOCK, *Secretary.*

THE revival of the Missionary spirit has yet to produce a fuller and heartier co-operation in the various agencies of the Church. The universities have not as yet shown themselves thoroughly on the LORD'S side with reference to Mission work. Now and then a man is gained from them for the Mission Field, but they have made no provision for keeping up a permanent interest in Missions. It is very rarely that those who are in authority think it their duty to direct the minds of students who, by gifts of nature and graces of spirit, are undoubtedly qualified for the work of the LORD, to the Missions of the Church. The above letter it is hoped will have the effect of calling attention, both at Oxford and Cambridge, to the need for efficient labourers, and lead to a supply of men qualified to deal with the heathenisms of India, China, and Japan. What is needed both at Oxford and Cambridge is the formation of Missionary Unions which shall serve to keep up an abiding interest in Foreign Missions, and stimulate men to go to the help of the LORD against the mighty in those lands which have yet to be regained to His benignant and life-giving will.



#### UMPENGULA M'BANDA, ZULU DEACON.

THREE months ago we received the sad intelligence of the death of Umpengula M'banda of Springvale, Natal, one of the native deacons, ordained by the Bishop of Maritzburg on Christmas Day, 1871. A few particulars will be expected by those who

have watched with interest the Mission work at Springvale, and especially the attempt to develop a native ministry.

Bishop Callaway first met Umpengula in 1856 at Table Mountain Mission Station. He was then an "inquirer," and was under censure, because, acting as he supposed in accordance with native custom, he had taken Mary to be his wife, without any ceremony of any kind. Mary, exercising a right, in accordance as she also supposed with native custom, had separated from her husband, an old polygamist, into a marriage connection with whom she had been forced. Neither of them were members of any Christian community, although Mary had been brought up almost from infancy by American Missionaries.

The following year, Umpengula and Mary with their little girl Lucy, went to Pietermaritzburg, and engaged themselves as servants to Miss Barter. Here they were at once brought under deep religious influences. And not only was Umpengula taught to read, &c. in the native school, carried on by Dr. Callaway in his own house at Pietermaritzburg, but both he and Mary attended with great regularity the services held for natives on Sundays. In 1858, Umpengula and Mary, after a prolonged period of instruction as catechumens, were baptized with their only child Lucy, at St. Andrew's Church, Pietermaritzburg, and, after some preliminary difficulties arising from Mary's former marriage had been removed, were married by Christian rites.

When Dr. Callaway went to establish a Mission on the Umkomanzi, they accompanied him. Umpengula went with Dr. Callaway, when he set out to make an exploration for the needful site, and was the first of the native Christians who settled at Springvale. It is still remembered how delighted he was, as he stood on the spot selected; and as he cast his eyes on the surrounding country they lighted up with an intensity of satisfaction in the joyful expectation of such a country becoming his future home. Little thought he then that in somewhat less than sixteen years it was to become the final resting place of his mortal remains!

For some time, Umpengula was a mere labourer on the place. He helped Dr. Callaway to build his first wattle and daub cottage. And Mary was Dr. Callaway's attendant during the four months he lived alone in a native hut; she cooked and washed for him, and did well and faithfully the services he required of her, with a tenderness and attention no white person could have surpassed.



It was by accident that Dr. Callaway discovered Umpengula's ability as a teacher of the Zulu language. From the time of this discovery, for fourteen years until he left Natal last year to come to England, Umpengula was daily with him in his study, teaching him the Zulu tongue, the customs, habits, and superstitions of the people, with the histories of his own and other tribes, and helping him to translate the Bible and Prayer-book into Zulu. He was a most intelligent and pleasant companion, and had a remarkable facility in imparting information within the sphere of his own knowledge, while outside that, he showed great teachableness and anxiety to learn. The Dr. has been known to say that he could at any time spend an hour pleasantly and usefully with Umpengula in conversing on common things. He was remarkably well acquainted with the plants, birds, and animals of the country ; knew a great deal of native remedies, and the native notions of disease and its treatment ; he was acquainted with a great many proverbs which he would tell the Dr., and give him a running commentary on their meaning and application. These amount to nearly three hundred, and, with the explanations given by Umpengula, form as interesting and copious an account of the modes of thought and habits of the natives as could easily be obtained. Indeed it is probable that there does not exist anywhere such a store of peculiar information on the Zulu mind.

This constant work of an intellectual kind could not but very much affect Umpengula's character, and he visibly developed in every way,—in intellect, judgment, moral perception, and religious sensibility. He was not, however, very apt at books. He learned to read his own language well, but he was purposely kept from learning English, lest it should corrupt the idiom of his own tongue. He never became a good writer, neither did he make much progress in arithmetic. But, as a man of judgment, and as a teacher of Christian truth, he was invaluable. He was "a man of one Book." The one book he read was the Bible. The clearness of his perception, and his grasp of the meaning of the sacred writings were very remarkable. When preaching he often seemed so wrapped as to be conscious of nothing but the Divine presence ; his action was energetic and dignified, never excessive or grotesque ; and whilst speaking his eyes flashed with a holy fire. A favourite mode of appeal with him was that of putting a string of questions to his hearers, and answering them in the negative. Thus he would say something of this kind :—"Shall we who are Christians, live

as the heathen? Shall we who profess faith in Christ, live as those who have none? Shall we deny the Lord who bought us? Trample His Blood under foot by our unholy lives? Do despite to His Spirit? Turn back to the world again, from which He has separated us?" And then, raising his hand to Heaven, he would say, with a voice full of emotion, "*Nakanye, hanawe, nakanye!*" "By no means, brethren, by no means." The echo of his living teaching will long be heard in the hearts of many of his countrymen.

He was a man of prayer. At a very early period of the Mission at Springvale, a white man, whilst taking a walk, suddenly came upon Umpengula, kneeling at the foot of a tree in prayer in a retired spot, and so earnestly engaged and wrapped that he was able to pass without disturbing him. He was a man of prayer. This was the secret of his strength.

On one occasion some years ago he was tempted to leave Springvale, and practising on himself a very common self-deception, persuaded himself that it was in order to do the Lord's work that he wished to go to the south of the Umzimkulu. Two of his brothers had gone there, a grant of land had been allotted to them by the Griqua government, and Umpengula wished to accompany them, doubtless in reality to attain, as he thought, a better and more independent position; and this he excused or justified, or, it may be, even concealed from himself, by the idea that there he might become a preacher to the heathen. He was not then ordained. According to their usual custom, he first sent a message through William Ngewensa, to say that he wished to say good-bye to Dr. Callaway. William was evidently much troubled when he delivered the message, and looked upon it as bad. Dr. Callaway called Umpengula, and, in a loving and kind, but firm and unhesitating manner, pointed out to him the self-delusion he was practising in leaving a known sphere of active and most useful work for GOD, to go to a place to which GOD had not called him. He spoke to him of the danger of quitting such a position, and leaving unfinished the great work of translating the Bible and Prayer-book in which they were engaged together, which neither of them could so well complete if separated from the other. Only one conversation took place between them on the subject. Umpengula returned in a very little time, and said to Dr. Callaway, "You think I ought to stay at Springvale, and I agree to do so."

It is impossible to say from what he was saved by thus bending

his own wishes to his duty. His brothers quarrelled ; one of them set on a half-brother to kill the other ; both were charged with the murder ; the half-brother was hung, and the other escaped punishment one knows not how. A great ruin came upon the family which had gone to Griqualand, and Umpengula himself lost much ; he had entrusted to his brother cattle, which were seized by the Government, and only partially recovered. These sad events greatly affected Umpengula ; he felt more and more how wisely and rightly his pastor had judged for him, and was deeply humbled as well as thankful. He became seriously ill for a time, and lost his elasticity of spirits. He felt that he had escaped a terrible evil, the greatness of which he could not measure ; and one could date from that time a great deepening in his spiritual life.

For some years before Dr. Callaway received the call from the Scottish Church to the Episcopate, Umpengula had manifested an increasing delicacy of health. He loved the Doctor with a love rarely surpassed. He was intensely delighted when he and William having been called by Dr. Callaway, he read to them the letters from England, and, according to his wont, consulted them on the subject. Umpengula said it would be right for him to accept the office, that is, if it did not involve quitting the work already in progress on the Umkomanzi. This, too, was William's judgment, only less strongly expressed. Umpengula much wished to come to England to see his beloved friend and pastor consecrated. It became a favourite subject of his thoughts and conversation, and one day he said in his earnest way to a friend, "Oh, if I could only see my dear master made a Bishop, I could willingly die," little expecting then that he should live only long enough to hear of the consecration.

He accompanied Dr. Callaway through Kaffraria, on his way to Grahamstown, as far as the Tshungwana Mission Station, where he took leave of him with great feeling. That spot where he last shook hands in farewell with Umpengula is a place ever consecrated in the memory of Bishop Callaway.

He had been requested by Dr. Callaway before leaving to take up a Mission to the tribe of Unjan. He entered upon it without delay, and right well he did it. He soon had a congregation of from sixty to eighty on a Sunday, and was evidently beginning to exercise influence among them, by the visits paid to their huts. But he was not satisfied with the slowness of the growth of his work. He once said, "I do not know how it is with these people. We have not



yet found the right way of entrance into them. I am seeking it continually. But we have not found it yet." He also went to Highflats, where there was a large number of Catechumens, who, from want of Missionaries, had not been sufficiently instructed to be baptized. He remained there ten days, and at length he baptized twelve. This was the last great act of his ministry.

When he was approaching his end, he said to his wife, "I am passing away. I shall not get well. If it were GOD's will, I should like to live to complete with Umfundisi the work of translating the Bible. But if not, I am content, we have done a great deal."

This sketch must not be prolonged. There are ample materials for a life of this native Deacon, the first ordained in Natal, among which is an autobiography giving an account of his early life, his conversion, &c., up to the time he became acquainted with Dr. Callaway. It is hoped that these materials will be worked into a memoir of this good servant of CHRIST, and that by it, though dead, he may yet speak of the efficacy of the Gospel, and be a means of stirring up more and more the Missionary spirit in English Christians.

To the above record of Umpengula's life, for which we are indebted to a Natal friend, we add the following account of his last days, from the pen of his worthy fellow-labourer in the Zulu Mission, Mr. F. Broadbent.

The Rev. Umpengula M'banda was called to rest on the 12th January. It was a sad day in the annals of Springvale, and we are even now daily reminded of our great loss; his influence was so great, not only amongst the native Christians, but also among the heathen. Although his natural courtesy and affability, to which were added the graces of a devout Christian, and his extensive knowledge, made him a great favourite, yet his bold manner of rebuking vice, his uncompromising attitude in its presence made him many enemies, and he had much to suffer; the Society may indeed count him amongst the roll of the Church's confessors, for his only offence was the "offence of the Cross." For some weeks before his death he had had bad health, but did not allow himself to rest. About three weeks before that he said to his wife when starting for a Sunday service at Unjan's that he felt very ill, and added, "but it is proper that I should die doing my Father's business, and I trust that the Lord will give me strength to preach His word also amongst Ubidhli's people"—he referred to keeping an engagement to visit Mr. McLeod at Byrne Town, where William afterwards met the chief Ubidhli and his people, poor Umpengula by that time being

too ill to go, his daughter Lucy being also dangerously ill. If he was not a martyr in any other sense he was so in will, and had ever the martyr's spirit of true self-sacrifice.

I have not time to speak much of Mary, though I ought not entirely to pass her over—her whole life seemed to centre in him, whom she loved and revered deeply—but although during his illness she had never left his side, and had taken neither rest nor refreshment, yet within an hour of his death, whilst many were giving loud expression to their grief, she was perfectly resigned, and on the morrow, whilst she was performing the last loving offices to the remains of him she so tenderly loved, she told me that it was a great comfort to her to remember that he had faithfully performed the duties of his sacred calling, and said that her highest ambition was that Sammy (his eldest son, now about thirteen years of age) should follow in his father's steps and that all her children should be well instructed—it had long been Umpengula's wish that Sammy should receive a better education than he himself had had the opportunity of having, with the view of his fitting himself for the Christian ministry; and Mary tells me that Sammy himself has now expressed an earnest desire to imitate his father, and has also expressed his wish to offer himself up to be trained for this purpose;—a great change has certainly come over the child since his father's illness and death.

At the Easter Vestry Meeting yesterday, attended principally by natives, after the usual 12*l.* had been voted to William out of the offertory, the 12*l.* which would in the ordinary course of events have been voted to Umpengula was placed at the disposal of the Missionary here for the purpose of assisting any one chosen by the Missionary who might be disposed to give himself up for special training with a view to entering the ministry—several young men I believe are ready to come forward. One of the natives then got up and asked if nothing could be done to express gratitude to one who had given up his life to raising them and had died doing his work, and the remainder of the sum at the disposal of the Vestry, (10*l.* 7*s.*), was then unanimously voted to Mary and her family. After this, one of them asked whether nothing was to be done to mark the grave, and was told that we all had the same feeling in regard to that matter, nothing being nearer to our hearts than the desire to mark the spot by a fitting memorial, and that the delay was simply due to our wish to hear from Bishop Callaway on the subject, and to have a lasting memorial of him (such as a marble cross perhaps).

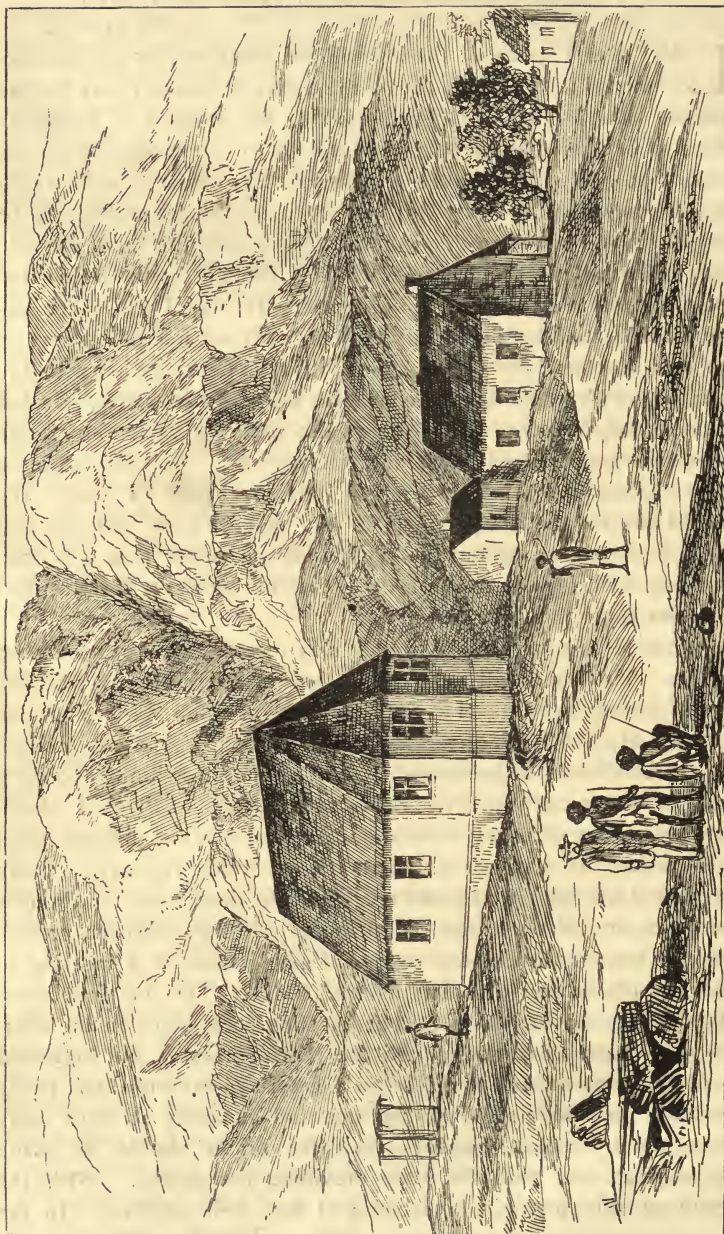
## ST. LUKE'S KAFIR MISSION, GRAHAMSTOWN.

*Feb. 14, 1874.*

LAST year I spoke of the loss we had sustained by the destruction of the bricks made by the native Christians here for the purpose of enlarging our church, during my absence in England; and also of there being then no prospect of proceeding with the work that year. The necessity which then existed and which happily continues to exist for increased accommodation, led me to consider how I could accomplish the object with the least possible cost. Having conceived a plan which I thought could be carried out, I determined to make a beginning. In this I was much encouraged by the liberal offer of the loan of 100*l.* free of interest by the lady teacher here—Miss Bond. This offer, together with the heartiness with which the natives again took up the matter, has led to the abandonment of the cheaper plan, and the adoption of one more substantial though much more expensive. I inclose a sketch of the ground plan. The cost will be about 400*l.* or 500*l.* We should like to add a bell turret at the west end, so that the bell might be heard throughout the neighbourhood better than it is now, swinging as it does on low poles. We do not however feel justified in undertaking this work at present.

In connection with this subject I may record a pleasing incident or two. The first I will mention is that of a young man who was one of the adults baptized at the same time as John Malyas and his family. He is the son of a Kafir "Witch Doctor," and was brought up in all the vices of heathenism. Since his conversion his conduct has been very satisfactory. Being at the time to which I allude engaged as one of a party constructing a road at some distance from this station, he was not able to attend church regularly, chiefly because it was his duty to take charge of the oxen used for drought purposes, and of the camp on Sundays. He was, however, present when at one of the Sunday services I gave notice of a meeting to consider the subject of enlarging the church. The day announced (Wednesday, 23 July) came. The meeting took place in the afternoon. Those present supported the project heartily, but suggested—partly on account of the loss on the former occasion, and partly because the able-bodied young men are generally at work away from home between Sundays—that the bricks should be made by contract and paid for, they providing the money. With the result of this preliminary meeting I was well satisfied. In the





CHURCH ON MR. MAGG'S MISSION OF ST. LUKE, IN KAFFRANIA.

evening, whilst sitting in my study thinking over my plans, at about eight o'clock my servant announced that Maclean (the young man spoken of above) wished to see me. I asked him into my room. After the usual greetings, he told me that his object in coming was to offer something in aid of the church enlargement fund. He had been at church on the preceding Sunday, and had heard the notice for a meeting to consider the matter, and he was sorry his work prevented his attendance. Knowing that it could not be undertaken without money he wished to give 10s. towards that object, and as he should not be at church for the next two or three Sundays he would leave with me 1s. for the weekly offertories.

I need not say that I was much encouraged by this. He had walked from five to six miles after his day's work was done and would have to return to the camp before sunrise the next morning. Supposing the weather permitted of his working every day in the week his full wages would be 9s. 6d.

Another native (exclusive of his own donation of 1s.) has handed over to me 6s. 10s. 6d. which he collected from his friends and acquaintances.

At our Annual Meeting 30s. were contributed by natives alone. The work is now in progress, and I hope to get it completed by June next. There will be a debt (including the sum first mentioned) of from 150s. to 200s. unless some unexpected help comes to hand before that time.

The red Kafirs have lately attended the Sunday services in larger numbers than heretofore. So much so that, three times within the last month, we have been obliged to continue the afternoon services outside the present building. A lady friend who has been many years in the mission field, and who was present on the first occasion, said she had never before seen such an interesting sight. The weather was delightful, and the country around (which is very pretty), was clad in its richest summer robe, but the natural scene was rendered more picturesque by the groups of red-painted heathen in their red blankets, and other groups of respectably clad Christian natives, sitting in the shade of the trees and of the church, some on forms, some on stones, and some on the ground. Habited in my surplice, I took up my position on an old packing case in the centre of the groups, immediately surrounded by some of our native preachers, two of whom succeeded me in addressing the crowd. Oh, that some at least of those benighted souls may undergo "the



great change," and be born "of water and of the Spirit." We sow in hope. We believe the promise, "Cast thy bread upon the waters; for thou shalt find it after many days."

On Christmas day last, among others (in all eight) I baptized a Kafir man, his wife, and three children. Years ago (about thirteen) this man was present at a Kafir kraal in which I conducted a Mission service, and afterwards in a kraal whither I had gone to remonstrate with some Kafirs engaged in one of their most degrading dances. These visits he told me (during his probation) he had never forgotten. Though for thirteen years he had neglected to accept the gospel invitation and during that time had persevered in a course of sin, he has at last come forward and proved to us the truth of the promises of God.

A few Sundays before that I baptized a Kafir at East London, who when a lad was for a time an inmate of the boarding establishment at this station, and from which he went forth a heathen. After twelve years wandering he has now entered the Fold of JESUS.

I have also to record the "falling asleep" of two of our communicants during the past year. One of them was a man who for many years had lost the use of his legs, and who was about fifty years of age. He departed this life after a lingering illness, in the faith of Jesus and with full hope of a glorious immortality. As I sat by his dead body (I was called too late to witness his last conscious moments) and heard his last words of faith and hope repeated by his attendants, I could not but contrast the death of a Christian having a lively faith in the Saviour, with the dark despair, or the awful blank, which is the lot of the heathen.

The other was a youth of about nineteen years, who but a short time before was healthy and strong. In January 1872 he was received as a boarder in our school. For a time his conduct was very unsatisfactory, but during the year a change for the better took place, and before its close he sought admission to the Sacrament of the Lord's Supper: (he had been baptized in infancy). In April 1873, his father being unwell, needed his assistance at home. He accordingly left school with the good wishes of us all. In September, the following letter was received by Miss Bond announcing his death.

MY DEAR MISS BONTY,

I Dispatch this few words to you Hoping that you are well, it leaves me in good measure of Health. I want tell you about Geo.—that he is gone in



this present world—go to another, which is invisible. this is his words before he die. God knows what he do ; and he says he has a hope : nothing terrify him in his death. he thanks God in all his sickness, and he forsook the chariots come to take him, and he saw the angels who come to company him. he says, father, come, let us go, because the chariots they are ready to Receive us. Oh ! we shall see him on the Right hand of Omnipotent, at the last day. he die on the 7th of September, 1873, on Sunday. he die with this sickness, fever. he got arche head (headache) and stomach, and chaset (chest). he Die in a great struggle without intimation. his head was confusion without understanding.

Yours truly,

JAS. MAVUSO.

You will be pleased to hear that the two youths mentioned in previous reports as having had such a struggle before their baptism, are continuing steadfast, and are making good progress under the efficient teaching of Miss Bond.

In the day school, the work is carried on most satisfactorily ; and during the past year Miss Bond has introduced the purchase by the scholars of most of their school books.

At Cintsá, in the vicinity of Imalga's residence, a neat little wattle and daub school chapel has been built by the Christian natives. The windows and doors were purchased by the contribution of a lady in England. Unfortunately the school is without a teacher. Certificated teachers, now required for all Government aided schools, are not always to be had.

At Eurcotsho, a school in the midst of red Kafirs only, we shall not be able to retain the Government grant. The heathen in this district are strongly opposed to education. Should any of the children they allow to attend the school show signs of progress they are removed. It is only when the parents are influenced by the reception of the Gospel that they are desirous for the education of their children. We have now two boys in our boarding school, who ran away from their homes beyond the Kie, because their heathen parents (Fingoes) would not allow them to attend a school there. Having acquainted one of the parents of their being here, they are allowed to stay ; not because their parents are anxious for them to learn, but because, as one of them said to me, "if we insist on taking them away, the probability is they will run away again, and go where we shall hear nothing of them."

We often hear the remark, "First civilize and then christianize the natives"; but as far as my fourteen years' practical experience has taught me the two go hand in hand, Christianity giving the first impulse.

The Mission at East London was placed by the last Missionary

Conference (January 1873) under my supervision for a time. It is in the immediate charge of a zealous Christian native, holding a catechist's licence—James Z. Umboni, the one who was in charge of St. John's at the end of 1872. The baptism of three adults and three children are some of the fruits of his labours there. We have erected a building (wattle and daub) containing a large room for use as a church, and apartments for the catechist and his family. The room is already too small for the usual Sunday attendance. Towards the support of the Mission we have contributed from St. Luke's some 17% during the year 1873. The natives at East London are a most degraded class, notorious even among their heathen countrymen for their wickedness. They have learned the vices *only* of European life. For many years nothing was done to counteract the force of evil. A good opportunity was afforded of proving the power of contact with civilized races—without the distinct teaching of Christianity to raise a fallen race—and it failed, miserably failed, as every honest mind at East London must acknowledge. It will take years of earnest Christian teaching to undo the evil such a trial has caused.

Though we do not for one moment maintain that Christian natives are all alike satisfactory in their conduct, we do most strenuously affirm that there is a great difference on the better side between them as a body and the heathen as a body, and more especially between them and such as have been left to the action of the example of civilized life only, as those at East London have.

It is with sorrow that I record the alarming increase of drunkenness among the heathen throughout the length and breadth of Kafirland within the Colonial boundary, and, if I am correctly informed, in some of the districts beyond it. Men addicted to the vice have said to me, "Why does the Government allow the sale of spirits to us? We cannot resist the temptation when it is brought into our midst." Surely something ought to be done by the Government to check this growing evil. The Kafirs in their present condition are more like children than men in many things, and they ought to be treated as children, and especially in such a matter as this. You will be surprised when I tell you that some Europeans have said to me that brandy drinking by the natives is the best thing imaginable for the country, because it is a more effectual agent of destruction—it kills off the Kafirs sooner than a war would do, and that without any cost to the colony. Such men, to take them on their own ground, forget that the drunkard is gene-

rally an idle man, and that to satiate his desire for drink he would rather steal than work.

At an Annual Meeting, which was very interesting, several resolutions were adopted for guidance and reference, of which the following are translations :—

1. That it is the duty of every Christian to do his duty in the support of the Gospel.

2. That this meeting acknowledges with gratitude to Almighty God the necessity which exists for the enlargement of the church buildings at this place, and pledges itself to do its utmost to raise funds for the accomplishment of that object.

3. That it recognizes the value of education.

4. That it is of very great importance to establish the Mission recently begun at East London, as well on account of the heathen as of some of our own members who are sometimes employed there.

5. That this meeting views with much concern the alarming increase of drunkenness among their fellow-countrymen, and promises its hearty co-operation in the carrying out of such measures as may hereafter be adopted for the lessening of this evil.

The 3rd of December was duly observed here. May God graciously answer the prayers which on that day ascended from all parts of the world to the Throne of Grace.

ALBERT MAGGS.



## NEED OF A MISSION IN THE ANDAMAN ISLANDS.

*April 27, 1874.*

THE Society has been repeatedly invited to take up the Mission to the Andamanese so happily begun by the zealous Chaplain, Mr. Warneford. Hitherto, the want of funds and the more pressing claims of other places have been obstacles. Possibly the publication of the following letter may move some friend of Missions to place at the Society's disposal a sum which would enable it to assist Mr. Warneford as he desires.

“In the year 1870 I made an appeal through the Calcutta branch of your Society for some assistance in opening and carrying on a Mission to the Andaman Islanders, and was informed in reply, that the Society could not then take up any new Missions, in consequence of the low state of their funds. I was obliged therefore to postpone my scheme, and merely do what I could in my spare time towards educating a few of the children, and keeping the orphanage going.

“I am induced however now to make another application, and ask



if the Society would kindly reconsider our case, and endeavour to render us some assistance. I myself, as well as several others, are most anxious to see this Mission established, and I consider the present time to be particularly favourable for making a beginning, as the Government of India has (in answer to my request) accorded its sanction to a Missionary residing at Port Blair; and General Stewart, C.B. governor of the Andaman Islands, is willing to do all in his power towards assisting him with house, boat, crew, and some servants *free* of charge. As near as we can judge, the Andamanese numbers about 5,000,—scattered through the north, middle and south Andaman Islands. Those on the *south* Andaman Island, where the Penal settlement of Port Blair is situated, are now completely civilized. Those on the *middle* Andaman are gradually coming into our ‘homes,’ which we have established in several places on the coast, and where we keep rice, tobacco, and clothes, to give them in exchange for turtles, honey and shells. Those on the *north* Andaman who are more remote, still remain in their savage state.

“At present I am the only clergyman on these Islands, and I find I cannot properly attend to the Andamanese and native Christians of the settlement, in addition to my own duties as chaplain of the station.

“In the orphanage, which government supports by a grant of 100 rupees per mensem, I have got twenty-five children who can now read and write English tolerably well; five have been baptized. They all attend church, and doubtless in a short time the remainder will be received in its fold. Mr. Homfray, an assistant superintendent of Port Blair, has charge at present of the Andamanese, and through him the government pays rupees 200 per mensem for food and clothes to those who come in from the jungles to the ‘homes.’ but Mr. Homfray’s duties being chiefly among the convicts, he has not enough time to devote to the savages, and would gladly hand over that part to any other gentleman. The help that I would ask is, that the Society for the Propagation of the Gospel would recommend and send out a young man preparing for Holy orders (for Bishop Milman has promised to ordain, if fit, any Missionary that we get) one who is apt at teaching, who would not mind what is commonly called a rough life for a time, and who is fond of the sea. He would have to live amongst the Andamanese so as to learn their language and habits, but in this he would at first receive assistance from Mr. Homfray, the officer in charge. The government would pay through the Missionary the sum of rupees 200 monthly, at present paid through Mr. Homfray the Officer in charge, for food and clothing, and this would give him a great hold on the Islanders. The Andamanese are quiet and tractable, and I believe quite willing to receive the Gospel. They have no religion of their own, no caste notions to fight against; no prejudices. The Missionary should I think be married, as the girls in the school certainly require a woman’s care.

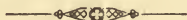
The climate of the Andamanese is good ; six months of the year are fine, six wet. During the seven and a half years in which I have lived there I have not had a day's illness, and I have knocked about a great deal by sea and land. I would further ask the Society if they would help us with a grant towards maintaining the Missionary, say 100% per annum. I cannot for certain say until my return to Port Blair what sum we can offer on our part, but I will write as soon as I am able on that point.

I have collected a little over 4,000 rupees in Port Blair towards the establishment of this Mission, and this sum is placed in the Bank of Bengal at interest.

The first report of the Mission was published in 1870, but my visit to England was so unexpected I had not prepared myself with statistics.

I can only state in conclusion, that I firmly believe much real good may be done by a Mission to the Andaman Islanders, and it is a field of work that I feel sure no right-hearted Missionary will ever regret having entered.

THOMAS WARNEFORD.



#### REVIVED MISSION OF TANJORE.

THE Rev. J. F. Kearns, whose prosperous labours at Puthiam-puthur are familiar to all who follow the annals of the Society's work, has gone to Tanjore. He is needed there. For owing to various causes, the chief being that posts have been for a long period without a resident Missionary, the Church in Tanjore has lost much ground. Still many of the fruits of past work remain, and from these, as centres, we look for a fresh and rapid spread of Christian truth. At the end of March, Mr. Kearns wrote :—

“I arrived here in October, and took charge of this old Mission. Being entirely new to this part of India, and also new to its people, I felt that it would be injudicious to write anything about the state of the Mission to the Society before I had sufficient time to make myself acquainted with its past history and its present condition. And even now as I write, I feel myself more or less at a disadvantage, for I am persuaded that, as my acquaintance with the people deepens, I shall see reasons for altering or modifying some of the conclusions at which I have arrived. I shall therefore confine myself as much as possible to the work in which I have been engaged since my arrival here.

Amiappen is a division of Tanjore, about thirty-two miles distant from it, and ought to be included in the Negapatam district. I visited

this place shortly after my arrival. The town of Amiappen is tolerably large and populous, but there is no Christian in it. At about ten miles' distance from Amiappen there is a village containing Christians.

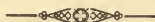
Tanjore is, unquestionably, the congregation of most importance, for it cannot but exert an influence on those outside. Accordingly I have paid the utmost attention to the improvement of this congregation. I take the daily morning and evening service, and catechize the children publicly before the congregation every morning. In this way I have got through the Church Catechism and an exposition of the Prayer Book. On Wednesday and Friday evenings I have established special services, and these are well attended. On Sunday I have two full services, very largely attended, and an English service besides. We have formed a class of the women who are able to read. These meet Mrs. Kearns twice a week, and with her they go through the New Testament. This class is not so largely attended as we could wish, but it is a new thing, and I hope that it will prove a success in more ways than one. To insure success, if possible, we have engaged the services of a respectable woman, whose duty consists in going from house to house at suitable times during the day, reading to and instructing the women. There have been several accessions to the Tanjore congregation, and since my arrival I have baptized twelve adults and twelve infants. It is some satisfaction to us to know that the people are interested in our various plans for their improvement.

In the Girls' Boarding School there are fifty-two intelligent girls receiving a sound education, and in that known as the Boys' Boarding School there are fifty-five boys. We charge no fees, and we give each pupil two suits of clothing yearly. The schools are on the result system, and are not a charge to the Society's funds. Besides these schools, I have opened three others, containing in the aggregate a hundred pupils, who receive a good Christian education at no cost to the Society.

One thing is apparent, that is, I need help. A good European Missionary at Trichinopoly, another at Negapatam, and a third at Canandagoody, would soon change the face of things. I need a native clergyman at Tanjore, and one at Vellum. The duties at Tanjore are very heavy, and the congregation is too important to be handed over to a catechist when I am travelling in the villages. Vellum is a good centre for work. There is a good church and



bungalow, and a good active native clergyman would be of great value there. The help I ask is really needed, not on my own account, but for the district's sake. I earnestly beg the Society to consider my request, and to give this old Mission an opportunity thoroughly to recover itself."



### MISSIONARIES FOR MADRAS.

THE following pressing letter from the zealous Bishop of Madras, dated May 21, will have the effect, we hope, of encouraging local Secretaries and other friends of the Society to search, each in his own sphere, for suitable persons for Missionary work. Do we not indeed need another Day of Intercession?

"I have been asked by the Madras Committee of the S.P.G. to tell you our wants, and to appeal to the Society at home for the assistance now needed in their Missions in South India.

I am not exaggerating when I state that we require eight European Missionaries, in addition to those now working in the Society's Mission Fields. And some of our wants are very urgent.

We beg you then for eight more men—four for Tanjore and Trichinopoly, two for Tinnevely and Ramnad, two for Cuddapah; men with some gifts as well as graces; apt both to learn and to teach, and burning with heavenly fire.

But now that the Bengal famine has attracted unwonted attention towards India, and British sympathy with her has been awakened so much more widely than before, I cannot but hope that her spiritual wants will form the subject of far more interest and more abundant prayers, and that the sincerity of these will be evidenced by large additions to the Funds of our Missionary Societies.

Mr. Kearns is working with all his heart in and around Tanjore. Already much that was "ready to die" has been revived; visible fruits have followed his exertions; and I am very hopeful that, if his life and strength are spared, the blessing of God will continue with him, and bright days will again favour the Tanjore Missions."

F. MADRAS.



### ST. AUGUSTINE'S COLLEGE, CANTERBURY.

WE are informed that two scholarships at this College, each of the value of about 40*l.* per annum are now vacant. They are not strictly close scholarships: but one would be given preferentially

to any duly qualified son of a clergyman, and the other to a youth previously educated at the Clergy Orphan School. Surely there must be in this country a sufficient number of sons of clergymen—educated at the Clergy Orphan School or elsewhere—to supply candidates for these Missionary Scholarships. Application should be made to the Rev. the Warden, St. Augustine's College, Canterbury.



### MISSIONARY WANTED IN AUSTRALIA.

I AM in charge of a Mission extending about 300 miles north of the Burra-Burra mine ; and I am also incumbent of St. Andrew's, Nalkerville, a small parish in the suburbs of Adelaide. I want an unmarried priest to travel on the Mission when I am at Nalkerville, and to take my place in the parish when I am on the Mission.

The work is neither hard nor difficult. In the parish it consists in maintaining the daily services, and weekly and festival eucharists ; in attending to a mixed school and visiting the people. The Mission work consists of riding from station to station, searching out the scattered dwellings of the shepherds, catechising their children, holding services whenever opportunity offers, and carrying the Sacraments to those who would not be able to obtain them if it were not for the Mission priests. Moreover, there are several townships on the Mission where Sunday services and Sunday schools are conducted by lay readers. These it is the duty of the itinerating priest to foster, to build up, to discipline and to strengthen, with a view to the future establishment of resident pastors. In the bush every variety of life and character are to be found. English gentlemen, sharp-witted tradesmen, thrifty labourers, wandering outcasts. Homes where every comfort and luxury are to be found ; homes miserable from idleness and dirt. One day the Missionary holds his service in a well-ordered drawing-room, on another in a shearing shed.

In order to do any good in this various and many-coloured field of labour, it is necessary for a priest to be a Christian gentleman. The man to labour successfully must be of a happy, cheerful temperament ; who knows in what he believes ; who cares not for what is popular, but for what is true ; who can be patient and forbearing with the vulgar and conceited ; who seeks not his own, but the welfare of souls for whom CHRIST died. He need not be a man of great gifts of learning, or of eloquence ; it will be sufficient if he have ready Christian sympathies, piety, and some common sense. If he have ridden straight across country, or pulled a good oar at college, so much the better,—for this is an excellent preparation of the physical man for the labours of a Missionary in the bush.

Any priest who will come and help in our Mission work will receive the cordial support of the venerable Bishop of the diocese. Although in his 71st year, last shearing time his lordship travelled

for six weeks on the Northern Mission, holding services almost every evening, and during the day visiting the scattered habitations, having a kind and cheering word for all. One night he was compelled to sleep out before a camp fire, supping off one orange, which he shared with his coachman.

The climate of South Australia is healthy and invigorating, and there are only two or three months in the year when the heat is hard to bear. The people are warm-hearted, kind, and hospitable. In my own experience in the bush, now of several years, I have always received a hearty welcome everywhere: and although I have freely mingled with sheep-shearers and the roughest of bushmen, I have never had spoken to me any rude or ungentle word.

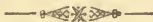
GEORGE DOVE, M.A. (CANTAB.)

*Canon of St. Peter's Cathedral, Adelaide.  
Missionary Chaplain and Commissary to  
the Lord Bishop of Adelaide.*



#### ALTAR-PLATE, ORGAN, LECTERN, AND BELLS WANTED FOR MANDALAY.

THE Christian church recently built by the King of Burma at Mandalay is still in want of many interior fittings. Mr. Marks asks for an organ or good harmonium, light bells, good communion vessels, and a lectern. Her Majesty sent a handsome font from England; the Bishop of Calcutta has given an altar-cloth; Major Sladen a memorial window; and other gifts have been already received.



#### Review.

#### EASTERN AFRICA AS A FIELD FOR MISSIONARY LABOUR.

BY THE RIGHT HON. SIR BARTLE FRERE, G.C.S.I., &c.

THE revival of Missionary enterprise in the Church is, even yet, but partial. When we compare the efforts of the present century with the apathy of the past, there is, it is true, much to be thankful for. They indicate, so far as they have gone, a truer appreciation of the duties of the Church as a Missionary institution, and a greater sense of the obligations of individual Christians to the world at large. Yet this revival is but partial. It does not as yet pervade the Church as it should do. The support of Missions is far from being regarded as an integral part of the duties of every parish. The members of the Church are also far from looking upon the support of Missions as an integral part of their personal engagements. But there are evidences of a better state of things.



Year by year the number of parishes contributing to Missions increases, and personal prejudices against them are decreasing. This latter circumstance is probably owing, in a considerable degree, to the testimony which is borne in favour of the value and success of Missions by some of the most distinguished men of our day, who as soldiers and statesmen have held in India and elsewhere the highest positions it is possible for British subjects to hold. Foremost among such is Sir Bartle Frere. By his paper on Indian Missions in the *Church and the Age*, he did very much to remove the misconceptions of friends, and to silence the misrepresentations of enemies, with respect to Mission work in India; and now, in the volume before us, he seeks to rouse the flagging energies of the Church with reference to Eastern Africa as a field for Missionary labour. This book, which is limited to 122 pages, has grown out of a letter which he began writing to the Archbishop of Canterbury on board H.M.S. *Enchantress*, on the east coast of Africa, descriptive of what had been seen and heard by the Mission to Zanzibar of a nature likely to be of special interest to his Grace as Metropolitan of the Church of England. It now appears in the form of four letters to the Archbishop, and is especially valuable as a conspectus of all Missionary enterprise, past and present, in Eastern Africa.

In the first letter, after stating that it would be difficult at this moment to find elsewhere so wide or so favourable a field for Missionary labour as that portion of the East African coast and islands of which he treats, he analyses the population, which is of three classes: (*a*) foreigners, who are Europeans, Americans, Arabs, and Asiatic Indians; (*b*) African races of mixed descent, such as the Swahili, the Gallas, the Somalis, and the Comoro Islanders; (*c*) Negro races, so called,—*i.e.* the pure-blooded Africans, in whom are found an infinite variety of form, from the typical black gigantic Ethiop, down to the Cape Bushmen, who, dwarfed in body and stunted in mind, perhaps occupy the lowest position in the scale of humanity. From this he proceeds to indicate the varieties of languages which exist in Eastern Africa, and the philological labours of Mr. Rebman at Mombasa, and Dr. Steere at Zanzibar, through which at no distant period it will be in the power of a Missionary to obtain in a few months a fair colloquial acquaintance with the speech of any of the tribes near the coast along the whole line of the Zanzibar territory. Then he describes the religious superstitions of the Africans, the Christian Missions of

former days, the progress of Muhammedanism amongst the Africans, and the numbers of the various races that are at present within reach of Missionaries from the coast.

If this review were critical rather than indicative, it would be somewhat difficult to take exception to the views of Sir Bartle Frere upon the various subjects of this first letter. The only portion of it which seems in any way antagonistic to the generally accepted opinion, is that which treats of the spread of Islam. He does not appear to think that in East Africa it is an advancing religion in the same sense or to the same degree as Christianity, but has no doubt that whatever may be the case with regard to the west coast, on the east coast, as in India and elsewhere, the Muhammedan religion bears all the marks of a decaying creed; and that as an aggressive growing religion, capable of making conquests in civilized as well as uncivilized communities, its power cannot be compared to that exhibited in our own day by Christianity. This is a comforting assurance, but hitherto we had thought that amongst the barbarous races of Africa Muhammedanism from the North was making greater conquests by far than Christianity from the South.

In the second letter are described, mainly from the official reports of those who are responsible for them, the various Missionary agencies now at work in Eastern Africa. They are:—the Mission of the Roman Church at Aden, which is used chiefly as a base of operations for Missions in the Abyssinian kingdom of Shooa; the Universities' Mission at Zanzibar and Magila; the French Mission at Zanzibar and Bagamoyo; the Church Missionary Society's Mission at Mombassa and Kissoludini; and the Mission of the United Methodists' Free Churches at Ribe. He then suggests other stations as suitable for Missionary establishments; and, after alluding to the presence of Portuguese clergy at Ibo and Mozambique, and French clergy at Mayotte and Nossi Bé, describes what he saw of the results of the labours of the London Missionary Society at Madagascar, and especially at Majunga.

This chapter deserves especial consideration as containing the experience and views of those who are actually engaged in Mission work in Eastern Africa. The report of Dr. Steere, of the Universities' Mission, is the most lengthy, and to many will undoubtedly prove the most interesting. We cannot help thinking, with Sir Bartle Frere, that he takes too unfavourable a view of the effects of the climate. His opinion on this subject seems to have undergone a change since he gave evidence on the Slave Trade at the

parliamentary committee. If we are not mistaken, he then thought favourably of the salubrity even of Zanzibar itself, although, as is well known, coast positions in inter-tropical Africa are more prejudicial to European constitutions than those on the higher grounds of the mainland. It cannot be expected that such regions can be as healthy for Europeans as more temperate climes; but there can be no doubt that neglect of what in India would be considered the most ordinary sanitary precautions, accounts for no inconsiderable amount of sickness and mortality in Africa. Sir Bartle Frere says:—

“Zanzibar and the east coast of Africa appear to me to be unhealthy from the same cause, and apparently not in much greater degree, than the west coast of India; and the precautions taken in the latter place for the preservation of health would probably be equally efficacious if strictly observed in Zanzibar and East Africa. Caution against unnecessary exposure either to the sun or malaria, care with regard to drinking-water and food, and other obvious sanitary precautions, would probably go as far to lower the rate of mortality in Africa as they have done during the memory of living men in India.”

We must take exception also to Dr. Steere's views with respect to the highlands of Africa. He says:—

“There is much talk in England about ‘healthy highlands,’ but so far as we can learn there are none such. The truth seems to be, that the fresh, cool air of any elevated region has, for a time, a very invigorating effect, and, therefore, every one who stays only for a few days or weeks, feels that the situation must be a healthy one. Such an opinion, however, is not confirmed by larger experience. It will be found that spots described as unhealthy are chiefly those where some European has made a prolonged stay, and those described as healthy are those which have been visited for a short time only.”

This is mere theory, and would never have been propounded had Dr. Steere himself had any personal experience of the highlands of Africa, other than Morumbala, which, as he himself says, is “a mountain swept by winds that had passed over a large swampy district,” and which consequently is not exempt from the usual marsh fevers. Probably no one but Dr. Steere and those associated with him ever thought the summit of Morumbala other than the most unfit and hopeless of places on which to place a Mission. It is a solitary mountain, the first from the sea, and its summit, around which gather all the storm clouds of that region, is constantly hidden in vapour. But the Shire highlands, consisting of terraces which are analogous to those of Natal, are exposed no such inconveniences. For months together the atmosphere is there so clear that distance scarcely impedes vision, and those who can reach them without fever in their veins—a feat that may be accomplished—if only ordinarily prudent in the choice of a locality, may live as free from physical



inconveniences as on the highlands of India. We doubt not that inland from Zanzibar, and within a less distance from the coast, than the Shire highlands, there are districts equally salubrious where Missionaries may establish themselves, and live, with far greater comfort than is possible on the most healthy coast positions. When Dr. Steere, as Bishop of the Universities' Mission, a position for which no man is better fitted, visits the highlands of the country committed to his care, he will, we feel sure, find ample reason to change his opinion upon this subject. In answer to Dr. Steere's assertion—"There is no use dissembling the fact that Eastern Africa is exceedingly unhealthy, and that not on the coast only, but in every part," Sir Bartle Frere replies :—

"I very much doubt this being the case as a permanent fact. The same might have been said of India till we found out how to live there and preserve health. I am sure that no men could live in India as I saw some of my countrymen living in Zanzibar, with such disregard of exposure and neglect of sanitary precautions, without losing health, and often life."

It is to such neglect—and no blame is implied in saying this, for during the first years of a Mission in Eastern Africa it is often impossible to make arrangements necessary for the preservation of health—that the comparatively numerous deaths of the Missionaries belonging to the Universities' Mission is to be ascribed, rather than to the inevitably fatal effects of the climate. With reference to the mode of carrying on Missions in Eastern Africa, what Sir Bartle Frere says of the Methodist Mission at Kissoludini, and the C.M.S. Mission at Mombassa, is worthy of serious consideration. He says,—“The most conspicuous defect seemed to me the want of a larger admixture of the industrial element—of more direct teaching how to live in this world, as well as how to prepare for that which is to come.” This is a defect that might, until lately, have been laid to the charge of the Universities' Mission also; happily the necessity of teaching the arts and industries of civilized life, as well as the precepts and practice of our holy religion, are now realized by those responsible for the Mission, and to that extent it has returned to the idea upon which the Mission was originally founded.

In the third and fourth letters Sir Bartle Frere discusses various subjects connected with Mission work amongst uncivilized races. He says of the practice of the early Church in dealing with barbarous nations :—

“Our oldest records of Mission work among such people show that the earliest Missionaries started with a band of fellow-labourers which, as nearly as possible, represented a completely organized community, lay as well as clerical; and that as long as the Church continued to be a zealously

active Missionary Church, it was the object of all Missionaries to uncivilized people, to teach not only religious dogma and morals, but all the arts of civilized life."

That this is the true method of operation can scarcely be doubted, notwithstanding the practice of some modern Missionary Societies to discountenance what the early Church in its God-given wisdom devised. The Church of Rome, be it said, has never favoured Missions to uncivilized people on any other system, and the report of Père Horner, the chief of the Roman Mission at Bagamoyo, might be studied with advantage by all who promote or purpose to engage in Mission work in Eastern Africa. Upon the branches in which the lay element may be most useful, Sir Bartle Frere's remarks are suggestive and valuable, and few will dispute his opinion, that no "Missionary can be regarded as perfectly efficient, unless he has had sufficient *medical* education to enable him to deal with the commoner forms of accident or disease likely to be met with in the field of his future labours." But with reference to the celibacy of Missionaries, his views probably will not be so generally acceptable. Reason, experience, and common sense are, he asserts, against the employment of celibates, as a rule, in Mission work; and perhaps no man is better qualified than he to give an opinion on this important matter, for none have had better opportunities of observing the working of Missions, whether conducted by celibates or married people, and he brings to bear on this question the valuable gift of an unprejudiced mind. He says,—

"A very large observation of the class from which I should hope for most help convinces me that, in the long run, something more than a double amount of good work may be expected during the lifetime of the man who has prudently married, or who purposes so to marry, as compared with his professed celibate brother, and that the work will generally be better and more permanent, if not more rapid."

These words deserve serious consideration from those who on the score of economy and lengthened usefulness would discourage the marriage of our Missionaries to the heathen.

Upon the immediate wants of our own Church in East Africa, Sir Bartle Frere thinks that the Universities' Mission is by its position and constitution calculated to furnish the Episcopal element, as far as will be needed for some time to come, for the whole coast, and afford means for the further expansion whenever the work to be done shall require the formation of other sees. On this subject he quotes from Dr. Steere words which we gladly transcribe, and which we are sure will be acceptable to all who have taken an interest in that

Mission. "We are," says Dr. Steere, "just now passing through a crisis which ought to terminate in a fresh burst of life and energy. We must not allow the question, What is to be done now? to be supplemented by a discussion as to what ought to have been done ten years ago. For myself, if only the men come out, I see no reason why a settlement should not at once be made in Bishop Mackenzie's old country—not the Shire Valley, but the Manganja highlands. The road to them is well known, and as traversable as African roads are apt to be. Of course the expenses would be considerable, and we must have good men to go." Then, after noticing the uselessness of further discussions of the past, he adds :—

"While I am in charge here, I will do everything possible to insure their success, and so, no doubt, will the future bishop. We can easily find a landing-place south of Kilwa, from which the shortest possible road to the lake may be taken. The establishment of this point of departure is what I have myself often mentioned as the next step which I should wish to see taken. There is no reason, if the men are ready, why the advance into the interior should not take place at the same time."

The uselessness of discussions of the past of the Mission must be apparent to all if they had no other object than aimless fault finding with the present, but the utility of such discussions, their object being to get the Mission restored to its original idea, is manifest in the larger views of its duties and possibilities which are now held by Dr. Steere. We fervently hope that the response to these views will indeed be a fresh burst of life and energy in favour of the Mission.

We have only enough space left to indicate the very valuable notice with regard to the connection between India and Africa, wherein Sir Bartle Frere points out the aid already given by the former to the latter at the C.M.S.'s African Orphanage, at Nassick, and the Free Church Institution, at Bombay, by the training of African children for return to work and life in Africa.

Other objects might be noticed with advantage, especially the paragraphs on the raising of funds for Mission work, and the connection of Missions with University life, and the studies of Churchmen ; but we must conclude with one or two extracts which have a special interest just now in consequence of recent events, viz., the effect of Christianity in abolishing slavery, and the capacity of the Africans for a higher state of life. Upon the former of these questions, Sir Bartle Frere says :—

"I have said little, except incidentally, of slavery or the slave-trade, the abolition of which was the main object of the mission to the Sultan of Zanzibar. This is simply because I regard the spread of Christianity as almost synonymous with the extinction of both slave-trade and slavery. It has this effect, partly by its direct teaching, partly by its bringing



with it the seeds of civilization and settled government. Politicians and diplomatists may make treaties, and sailors and soldiers may enforce them, but legitimate trade alone can free Africa from the trade in human beings which drains her life-blood. No natural commerce can flourish whilst slavery exists, and Christianity and Christian civilization and enlightenment can alone extinguish slavery. This is no fanciful sequence, but one which we have often seen in former ages in Europe, and see now perpetually recurring in other lands. The traveller, the merchant, the Missionary lead the way, as pioneers to settled government and freedom; but no government can be so settled, no freedom so extended or permanent as in lands where the government and people are Christian."

Upon the latter subject he thus speaks :—

"What we saw in Africa confirmed the belief I had always cherished, that there is nothing in the circumstances of the character of the African races to make us despair of their gradual improvement and elevation in the moral, the social, or political scale. It must be a tedious and very gradual process, often wearying the most patient, and disappointing the most sanguine; but I see no reason to doubt the ultimate result. The most important of all the many elements in the change is, I believe, the teaching of Christianity, and it is because I believe our own Church of England holds and prizes among her titles to our allegiance the marks of a truly Missionary Church—obeying, however imperfectly, the last injunctions of our Lord on earth—that I venture to address to the Primate of that Church these few remarks on the work to be undertaken in East Africa, sincerely believing that nothing more permanent can be done for the amelioration of Africa than that our Church should recognize the duty before her in those distant regions, and strive, by God's blessing, to perform it."

We earnestly recommend this most acceptable contribution to our Missionary literature to the friends of the S.P.G. The spirit in which it is written is admirable. Whilst a decided preference for our own communion is maintained throughout, and the conviction that there are no Missions superior to our own is abundantly evidenced, there is an entire absence of depreciation of the Missions of others. Great as are the services which Sir Bartle Frere has rendered the State, the aid which he is now giving to the Church as the outspoken advocate of Missions is not less great. The promoters of Christian Missions have indeed cause to be thankful for his support.

H. R.

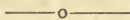


## THE SECOND BISHOP OF CAPETOWN.

OUR readers are already aware that the new Bishop of Capetown, Dr. W. W. Jones, was consecrated on Sunday May 17th, in Westminster Abbey. The consecrators were the Archbishop of Canterbury, the Bishops of London, Winchester, Oxford, Ely, and Edinburgh, and Bishop Claughton. The sermon was preached by the Rev. R. S. Copleston, and has been published.

It will be remembered that soon after the lamented death of

Bishop Gray, the clergy and laity of the diocese, with the consent of the Bishops of the province of South Africa, delegated their power of choosing a bishop on this occasion to the Archbishop of Canterbury, the Bishop of Edinburgh, and the Rev. W. T. Bullock. The choice of the delegates fell on Dr. Jones. His election was then confirmed by the Bishops of the province; and he subscribed the requisite declaration of his adhesion to the Constitution of the Church over which he is to preside. In accordance with a wish expressed by the Diocesan Assembly, he was consecrated in England, and a document was drawn up and published explaining the sense in which he took the oath which is required by the English Ordinal to be administered on the consecration of a Bishop, but is ill adapted to the circumstances of a Colonial Metropolitan.



### BISHOP KESTELL-CORNISH IN WESTMINSTER ABBEY, ST. PAUL'S, THE THAMES, AND THE CHANNEL.

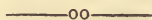
THE Anniversary Evening Service of the Society was held in Westminster Abbey, on June 11. There was a very large congregation. Bishop Kestell-Cornish preached his farewell sermon on Joshua xiii. 1, "*There remaineth yet very much land to be possessed.*"

On the following morning, June 12, the Society's Anniversary was held in St. Paul's Cathedral. The service consisted of celebration of the Holy Communion, and was held as a solemn farewell to the Mission party of ten persons which was to sail next day for Madagascar, headed by the Bishop. The Bishop of Ely preached upon Heb. x. 13, "*From thenceforth expecting till His enemies be made His footstool.*" The Archbishops of Canterbury and Dublin, together with the Bishops of London, Winchester, Carlisle, Llandaff, Maine, Newfoundland, Brisbane, and Saskatchewan were present, and Bishop Cornish. There was a large congregation and many communicants.

On June 16 the Rev. H. J. Bodily wrote from Southend:—"You will be interested in hearing that on Saturday evening the *Sea-breeze* was lying off, and we called on Bishop Kestell-Cornish. Mr. Scarth had written, supplied some books, and offered the use of the St. Andrew's water-side church for the Sunday morning, but the Bishop expected to sail in the night. We were much pleased in being privileged to wish the party 'God speed,' and Scarth again offered to help in any way he could. Just before ten o'clock two of the staff came with a message from the Bishop to inquire if Scarth could let him know where he could obtain wine for the Holy Communion for the voyage, and he immediately went into the town, obtained it, and taking the two young Missionaries to the Mission Home, let them select each a book for the voyage, as a memento of their visit. Next morning there was no *Sea-breeze* in sight, and with this fine breeze blowing doubtless the party are far on their way. I should

like to tell you how warm a place there is in the heart of a man like Scarth for Missionaries, and am now writing in the hope that our Society may think it good formally to send him word of the names and ships of Missionaries who sail down the Thames. I am very glad our Society helps him in his work on board emigrant ships. On Sunday he baptized all the unbaptized children on board an emigrant ship, and "atween decks" I had a most interesting service for young men. They came round me in a goodly number, and were much interested in the story of Jacob leaving home. The singing was very hearty. The secret of Scarth's making way with emigrants is sympathy, liberal presents of books, magazines, and pictures."

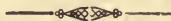
On Monday, the 15th, Bishop Cornish wrote:—"All well. A splendid run down Channel. Just off the Eddystone. We are going to get some fish and send letters ashore. We leave sight of land now, the next we shall see will be Madeira."



### AN APPEAL.

THE Rev. H. M. Skinner, Missionary of the S.P.G. in charge of the Mission of Salvage, Newfoundland, now in England on leave, earnestly asks the assistance of all who desire the spread of the Gospel and the success of Missions, to enable him to complete *Two New Churches* at Flat Island and Gooseberry Island respectively, in the above Mission. Each station has a population of about 300 members of the Church of England, but as yet there has been no church in either, and the want is much felt. The buildings are both considerably advanced towards completion, about 200*l.* sterling having been spent on each; but they will cost about 480*l.* each; and although the people, who are very much in earnest, have contributed as much as possible in materials and labour, and will continue to do so, they are very poor, and the churches cannot be completed without extraneous aid.

Towards this much-needed object any assistance, however small the amount, will be most gratefully received, and will surely bring a blessing on the donor.



### DEPARTURES.

THE following sailed with Bishop Kestell-Cornish, in the *Sea-breeze*, for Madagascar, on June 12:—

Rev. A. and Mrs. Chiswell; Rev. F. A. Gregory; Rev. H. W. Little, of St. Augustine's College, Canterbury; Mr. Crotty, Schoolmaster; Mr. Coles, Catechist, Mission College, Warminster; Miss Graham and Miss Harris, sent out by the Ladies' Association. Rev. J. L. Gardiner sailed in the *Fitzroy* for Perth in June.



### ARRIVALS.

THE Rev. J. W. Coe has arrived from Bishop's College, Calcutta, leaving in that Institution 15 native students in the College department and 20 native students in the school; in all 35.

The following Missionaries have recently reached England in safety: the Rev. J. Jackson, from the Transvaal; the Rev. F. J. Leeper, from Tranquebar; the Rev. De Berdt Hovell, from Kolapore; and the Rev. H. M. Skinner, from Newfoundland.

### REPORTS RECEIVED.

Reports have been received from the Rev. W. Netten, C. Meek, and T. M. Wood of the Diocese of *Newfoundland*; A. R. M. Wilshere of *Capetown*; T. B. Jenkinson of *Maritzburg*; S. M. Samuelson of *Zululand*; and W. H. Gomes and J. L. Zehnder of *Labuan*.

### MONTHLY MEETING.

THE Monthly Meeting was held at 20, Duke Street, Westminster, on Friday, June 19, Bishop Piers Claughton in the chair. There were also present the Bishop of Bombay, Bishop of Melbourne, Bishop of Saskatchewan, Sir C. Hobhouse, Bart., Rev. Canon Gregory, F. H. Dickinson, Esq., *Vice-Presidents*; Rev. A. Blomfield, W. Cadman, G. Frere, Esq., J. W. Festing, Rev. J. Monkhouse, W. D. MacLagan, R. C. Petley, Esq., Rev. C. H. Rice, E. J. Selwyn, Gen. Tremeneheere, C.B., Gen. Turner, Hon. H. Walpole, Rev. R. T. West, *Members of the Standing Committee*; and Rev. H. C. Atwood, W. Blunt, J. A. Boodle, J. Boodle, Esq., Rev. H. B. Bousfield, J. W. Buckley, H. W. Burrows, W. Butterfield, Esq., W. L. Cabell, Esq., Rev. C. H. Campion, C. Carey, T. Copeman, Esq., Rev. T. Darling, Rev. and Hon. H. Douglas, T. Edye, Esq., Rev. G. H. Fielding, Dr. Finch, J. F. France, Esq., Rev. R. L. Giveen, C. D. Goldie, Col. Gray, M.P., J. E. Gray, Esq., J. Bass Hanbury, Esq., Rev. W. J. Heale, H. Mather, P. G. Medd, J. F. Moor, J. Pulman, Esq., Rev. T. Rooke, Wm. Scott, H. M. Skinner, A. Spicer, Esq., Rev. W. Stracey, R. U. Todd, D. Trinder, W. Trotter, Esq., Rev. R. D. Tyssen, N. Wade, W. Wallace, J. H. Worsley, and P. Wright, Esq.

1. Read Minutes of last Meeting.
2. The Treasurers presented the following Statement of the Society's Income to the end of May :—

#### A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—May, 1874	I. Subscriptions, Donations, and Collections.	2. Legacies.	Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL . . . .	£ 10,428	£ 9,792	£ 1,970	£ 22,190	£ 32,106
II.—APPROPRIATED . .	3,243	90	2,201	5,534	4,490
III.—SPECIAL . . . .	8,266	—	764	9,030	6,653
	21,937	9,882	4,935	36,754	43,249

B.—*Comparative Amount of RECEIPTS at the end of May in five consecutive years.*

	1870.	1871.	1872.	1873.	1874.
I.—GENERAL.					
1. Subscriptions, &c. . . . .	£9,497	£9,151	£10,461	£10,157	£10,428
2. Legacies . . . . .	1,734	5,410	3,451	5,826	9,792
3. Dividends . . . . .	1,663	1,373	1,355	1,440	1,970
	12,894	15,934	15,267	17,423	22,190
II.—APPROPRIATED . . . . .	2,900	2,814	8,906	2,658	5,534
III.—SPECIAL . . . . .	4,795	2,915	3,668	4,266	9,030
TOTALS . . . . .	£20,589	£21,663	£27,841	£24,347	£36,754

3. Resolved that the Grant made at the last Meeting to the Bishop of Saskatchewan from Jan. 1, 1875, do commence from Sept. 29, 1874, in order to enable the Bishop to return to his Diocese in the month of August.

4. Resolved that the sum of 10*l.* be voted as medical expenses to Mr. F. Krüger, Missionary in Chota Nagpore, but now in Germany, and who is about to return to India.

5. The Rev. J. O. Oxland was approved on the recommendation of the Board of Examiners for a Mission in Kaffraria.

6. The Rev. Assheton Pownall and C. H. B. Hambly, Esq. having been elected by the Peterborough Diocesan Conference, and Sir Percival Heywood, Bt., and Rev. G. W. Pigott by the Lichfield Diocesan Conference Representatives of their respective Dioceses, the elections were confirmed.

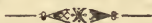
7. The Secretary presented a letter addressed to the English Universities and signed by the President, inviting Graduates to offer themselves for eighteen Missions which the Society is prepared to maintain in India and the East. (See page 193.)

8. The Bishop of Bombay made a statement on the condition and circumstances of his Diocese, and of the great need of highly educated men in Indian Missions.

9. All the members proposed in April were elected into the Corporation.

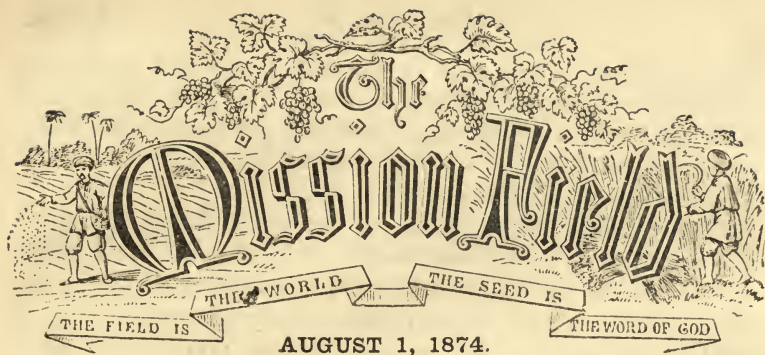
10. The following were proposed for election at the Meeting in October:—

Henry Yates Whytehead, Esq., M.D., Nunkeeling; Rev. D. Darnell, Welton, Daventry; Rev. J. J. Blick, Riselay, Bedford; F.A. Bosanquet, Esq., 3 King's Bench Walk; Rev. A. W. N. Deacon, Trinity, Guildford; Rev. F. H. Cox, Tilney; Rev. S. Danby, Weston by Welland; Rev. W. M. Rogers, Stapleford, Salisbury; Rev. Charles Scott, Chertsey; Rev. Henry Harrison, Kilndown; Rev. R. Stutely Cobbett, 109, Ladbroke Grove, W.; Rev. F. S. Bolton, Salt, Stafford; Rev. W. Kingsmill, Bredicot; Sir George Barrow, Bart., Ulverstone Lodge, Kensington; W. B. Lindsell, Esq., 44, Pembroke Square, W.; W. Bagster, Esq., Campden Hill, W.; Rev. Arthur Brook, Trinity, Brompton; Rev. W. F. Bateman, 9 Chester Place, N.W.; and Rev. E. L. H. Tew, Hornsea, Hull.



Notices of the following Legacies have been received in MAY:—

	£	s.	d.
Miss Eliza Bird, 16, Hyde Park Street, Middlesex .....	100	0	0
Mrs. Harriett Hoper, Shermanbury, Sussex, in augmentation of the Colonial Bishops' General Fund .....	1,000	0	0
Miss Elizabeth MacCall, of Hyeres Var, in France .....	25	0	0
Rev. Thomas Pearce, City of Exeter .....	19	19	0



## THE MADAGASCAR MISSION.—EXTENSION OF WORK IN THE NEIGHBOURHOOD OF ANTANANARIVO.

WRITING from Antananarivo on April 24th of this year, the Rev. R. T. Batchelor, who is in charge of the Society's Mission there, says, in answer to inquiries after the present state of his health:—"I am getting quite strong, and have quite an animal enjoyment of this really fine climate." This is news which should satisfy all of the necessity, from a sanitary point of view, to say nothing of higher considerations, of occupying the high lands of Madagascar. It cannot be expected that Europeans can for long withstand the climate of the coast, which is pregnant with a pestilential malaria; but, by judicious changes from the low coast lands to the higher regions of Antananarivo, we may confidently hope that our Missionaries in Madagascar may be preserved in health for many years. We preface Mr. Batchelor's report with this bit of good news for the sake of the numerous relatives and friends of Bishop Cornish and his party, who cannot be otherwise than anxious upon the probable effects of the climate upon their health.

From the following communication it will be seen that the help which, through God's blessing, we have been able to send to the work of the Church in Madagascar is urgently needed, and cannot arrive too soon, though we have faith to believe that it will certainly not arrive too late. Mr. Batchelor says:—

"The mail which arrived here last week brought us the intelligence that a Bishop had been appointed for Madagascar. I can scarcely tell you how glad the news made me, for now we may hope that the heavy cloud which has hung over our Church's Missionary work so



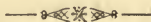
ong may soon be dissipated by the fresh energy and intelligence which will be thrown into it by this event. The great and pressing want which we are experiencing just now is the lack of more European help, and if it does not arrive soon we must expect to lose the advantages which we have already obtained.

I gave you to understand in my last report that an influential native of rank and wealth was thinking of joining us. He has now done so, and we have thus got access to something more than 20,000 people living in a tract of country about twenty square miles, roughly speaking, for my numerous engagements have prevented me from visiting the district hitherto. All this population is without a single resident Missionary of any kind, and is engaged mostly in the cultivation of rice. There is in this part of Madagascar a few instances of what very nearly approaches to the feudalism as it existed in Europe. The fief is called 'Menakely' or 'Menabe,' (the final syllable in the two words respectively meaning 'little' and 'great,') according to the honour and power bestowed upon the holder of it. This native of whom I have made mention above, and whose name is Rakolote, is the lord of a Menakely, and the district which I have just been describing forms the larger portion of it. Since he has joined us, he has been very desirous that we should begin services in all the large villages, and he is seconded also in this by a large number of his dependants, of whom the slave portion alone amounts to about 1,000. In this way you can easily understand how probable it is that unless more European help is forthcoming, the work will outgrow itself, and we shall find ourselves exactly in the same position as the L.M.S. Missions were not long ago, and from which they are now by strenuous exertion only just beginning to recover themselves. All that I have been able to do with these splendid openings is to begin a service in a village called Anosizato, about five miles to the south-west of the capital. We may approximately reach the number of the population in this place. The Government puts it down as 300 mpangady (diggers); and as each mpangady generally has a wife, a slave, and one or two children, if we multiply the above number by three, we shall get a total of 900, which may be considered as tolerably accurate. The first service in connection with our church was held by me on Thursday, January 29th last, in a dwelling-house which had been roughly extemporized into a church by removing the partitions. On this occasion there were present inside and outside the building about 240 people, without counting

sixty people who had accompanied me from the capital. The affair caused almost as much excitement as the opening of Mr. Chiswell's church. Services have been regularly carried on since then, and I pay a visit to the village every Thursday to instruct and catechise. Up to the present five persons have been baptized, and four others admitted as members. The congregation on a Sunday is about 100, and the number of children in the school is between 40 and 50.

The work in Antananarivo itself has been progressing slowly, and I trust also that on that account it has something of a permanent character. The greatest number of people present at any of our services has been 138, and the lowest 36. The highest number of children on the books during the past quarter has been 108, and the highest average attendance 63. There have been also two baptisms and two admissions. The absence of any Prayer-Books is a great obstacle. A still greater one, however, is the loose way in which the marriage contract binds this people. The law has abolished polygamy, still it allows a man to change his wife as often as he likes, and to divorce her when he pleases. It is "very, very hard work teaching them that if they wish to follow the Bible they must not put away a wife unless she has committed adultery. They confess that that is right, but when a trifling quarrel arises the justice or injustice of it is utterly disregarded, and the custom of the land is too frequently adhered to."

Furthermore, Mr. Batchelor reports that five native catechists had gone from the Mission to work amongst the people to the west of Antananarivo, and that they have agreed to work without any salary until such time as the Bishop can see his way clear to give them one. This is a fact upon which comment would be superfluous.



## PROGRESS OF THE CHURCH AMONGST THE LYTTON THOMPSON INDIANS.

BAPTISM OF 105 AND CONFIRMATION OF 116 INDIANS.

THERE are many who have read the record of Mr. Duncan's work amongst the North American Indians at Metlakatlah, but know nothing of the equally interesting work of the Rev. J. B. Good amongst the Lytton Thompson Indians. The progress of this important Mission has, from time to time, been recorded in the

*Mission Field*, and it is perhaps not too much to say that the hopes raised at its commencement have, to a great extent, been realised. Chiefs and people have been won from the evil of their old heathen ways to a high standard of Christian life; and the permanent establishment of the Church, with all its blessed agencies for good, amongst these tribes, may be looked for with much confidence.

At Whitsuntide last year, the Bishop of Columbia visited the Mission at St. Paul's Lytton, and baptized 140 Indians, a brief account of which important event appeared in the *Mission Field*. This year the Bishop has repeated his visit, and has baptized 105 more Indians and confirmed 116.

In anticipation of this, Mr. Good wrote on March 31st:—"Notwithstanding a winter of unparalleled severity and continuance, and impediment to travel, our services have been numerously attended, and enthusiastically upheld. Whilst in proof of the spirit of progressiveness connected with our operations it may suffice to state, that over a hundred accepted applicants await the Bishop's coming, to be received into the ark of Christ's Church, and as many more will present themselves for the laying on of hands. I look forward, therefore, even to the heavy responsibility, and the blessed privilege of administering the Holy Communion to over one hundred communicants." The event which enabled Mr. Good to possess this privilege is described in the Colonial paper, *The Mainland Guardian* for Saturday May 9, which description we cannot do better than transfer to the pages of the *Mission Field*. It is as follows:—

"The Mission of St. Paul's, Lytton, was last week, and Sunday and Monday last the scene of a large gathering of Indians from many villages. The Bishop of Columbia, accompanied by the Rev. J. B. Gribbell, was met on Friday May 1, a few miles this side of the Mission by the Rev. J. B. Good, and about 70 mounted chiefs and leading Christian Indians. The plateau of the Mission was already occupied with village groups, tents erected, flags flying, the fires of which, as night grew on, presented a highly picturesque appearance in the midst of the fine scenery around. The weather throughout was splendid, and strange to say for Lytton, there was no wind. Saturday was occupied in examination of candidates for Baptism, the greater part of whom had been under training five or six years, and were constant



attendants upon the services. On Sunday at 7.30, there was a celebration of Holy Communion, to which 18 Indians, the first fruits of the Mission, were admitted. The principal morning service was held in the open air in the square fronting the Mission buildings, the church being too small. There were present 849 persons. Hearty and intelligent were the responses in prayer and hymn singing—all in the native language. Stirring addresses were delivered by the Bishop and Rev. J. B. Good. The attention was unflagging for upwards of three hours. The Rev. J. B. Gribbell held service at the same time for Europeans at the Court House, Lytton. In the afternoon the service for the Indians was held in the church, and numbers sat outside. The Bishop baptized 84 adults, and Mr. Gribbell admitted to the same sacrament 21 little ones, the children of Christian Indians. The Bishop afterwards confirmed 116, who, since baptism, had given good proof of Christian constancy. Particularly interesting and expressive was the baptismal service. The font was placed near the western door. The catechumens were called in one by one from the outside to signify they were about to be admitted within the Church of Christ by Baptism. In making their renunciation of the world of darkness, after the custom of the primitive church, they looked west, and in expressing belief in the doctrine and facts of the Gospel their faces were turned eastward. The reception into the congregation in groups of six or eight was accompanied by the act of proceeding to take their places amongst those already baptized who were ranged nearer the altar. We can understand how such simple but significant acts are a help to the Indian mind. Besides which it was patent to any stranger attending the various services on this occasion, that healthy evidence was given of progress in real religion by the scriptural statements and earnest exhortations of the Indians when called upon for proof of their knowledge, and by the many instances of entire change of character, and of self-denial in the Christian life. Close inquiries of the chiefs and watchmen, who are a sort of Churchwardens, revealed great improvement in village morals, and there is decidedly more industry than formerly, and in consequence all are better off.

We think there can be no doubt as to the success of the labours of the Rev. J. B. Good, for the moral and social elevation of his Indian flock."

This is necessarily a very bald sketch of the day's proceedings,

and gives merely an outsider's impressions. We hope to be able soon to give Mr. Good's account of this most interesting and important event. Mr. Good is still single-handed in this field of labour. He feels the burden of his work to be increasingly great, and would be thankful for a fellow-labourer.



#### ST. MARK'S MISSION, TRANSKEI, DIOCESE OF KAFFRARIA.

THE following account of the above Mission has been received from the Rev. Canon Waters :—

“During the past quarter (ending September 30th, 1873), many improvements have been made and others commenced on St. Mark's Mission proper. The waggonmakers have as usual been fully employed. Five Europeans and two natives are in this department, and besides waggonmaking, do a great work in building and furniture making. Two tinsmiths are in full work with the latest improved machinery. There are two shoemakers, several masons, brickmakers, &c., in constant work, and an elaborate mill race has been cut by an enterprising miller, who has his machinery ready to set up. These trades have all tended to provide a new kind of work for our natives, and the trading stations tend greatly to an improved and civilized manner of life. There has been a much higher class of agriculture introduced, so that notwithstanding the drought of this season, there will be about one hundred acres of wheat and a large quantity of potatoes and other vegetables gathered. One of our principal traders, Mr. Snooke, is preparing a nursery of fruit and forest trees, in order to supply Kafirland with the best descriptions. Other things are talked of, and I hope may be carried out. No doubt, the wonderful success achieved by Captain Blyth among the Fingoes, in raising their tone of life and morals, has tended towards stirring up St. Marks, and the whole of Kafirland to more active life and general usefulness, to the making of fords, roads, and houses ; and the steady progress of similar works on our other side, carried on by Civil Commissioner Judge, has *shamed* us into improvement. If other magistrates could find out how to employ the natives as well as the above-mentioned gentleman, the civilizing of the Kafir would be a short work.

I hope that the new form of Colonial Government, will tend to

give definite powers and instructions to all native magistrates. The present anomalous position of these gentlemen is discouraging to enterprise, and their responsibility to a distant authority is painfully irritating. No doubt the formation of a native department has already brought to light much that requires careful re-arrangement, and in some cases it will be difficult to keep bygone promises in harmony with present policy. But there must be a definite policy to lead on to a higher civilization; the present onward movement of the native mind, not only as to the education of children, but to more definite forms of government must be taken advantage of.

The Church is sadly behind in having men and means at hand to lead the present religious feelings developing on every side; and unless very much larger grants of money, and a continuous supply of young men are sent, I fear a system of civilization without religion will grow up around us to a serious extent. The native ministry is our great hope at present, and having a Bishop for Kaffraria, much may now be done that could not be attempted formerly. Kaffraria must be divided into at least two bishoprics before long. The very cost of travelling will render this necessary. In the meantime, the work is growing on every side, and no doubt the Lord of the harvest will send forth labourers if we ask Him to do so.

During the past quarter the native deacons have done a great and good work, as will be seen by their journals which I have forwarded to the S.P.G. They have been a great help and relief to me in many ways. I have also received very valuable help from the Rev. C. F. Patten, who has assisted me in visiting the Trans-Tsomo part of Fingoland. Messrs. Barr and Smith, cattle-traders at St. Mark's, have helped me in emergencies by driving me to several distant sick people, free of expense, as well as giving their own valuable time. The Rev. J. Gordon has also kept up his quarterly service in the Trans-Tsomo. These and other helps have done much for my work.

My journal is so much of the same thing over again, that I feel hesitation in quoting much from it.

*August 13.*—At Scbehle I found quite a revived state of affairs; the school well attended, and a large well-dressed congregation. I baptized several children, and three adults; twenty-three persons communicated, and a very cheerful feeling of religion was manifest. The Rev. P. Makzu accompanied and assisted me in the services.



Several relapsed Christians have been brought back to the fold both here and at other parts of the Mission.

*August 20.*—Mr. Kleth, of St. Peter's Mission, kindly sent his cart for me to visit that Mission. The Rev. A. J. Newton has a well-arranged Mission of which he duly reports; but one interesting work may not be much spoken of by him, and that is his printing office. He has now an excellent Albion printing press, and can do any kind of printing work. It is pleasing to see the school children at work in the office. Some set up type; Mr. Newton works the press; one girl presses the paper; another inks the type; and a third receives the printed sheet. The office is large, cheerful, and in excellent order. Mr. Newton built it himself. He was allowed twenty pounds to take the press to pieces at St. Matthews, seventy miles distant, to pack it into a waggon, pay waggon hire, unpack, arrange and repair it at St. Peter's. He not only did this, but he built the office of brick, twenty feet by twelve, with a door and two windows, and I don't know how many more things, and after paying for all, had five pounds left in hand. He printed a Mission document for me on large foolscap, also a number of letter headings while I was present; these he printed at the rate of five in one minute. Next day Mr. Kleth drove to St. Mark's, where I arrived just in time for a prayer-meeting for rain. Several natives spoke, led off by the Rev. S. Adonis. A heavy thunder storm fell upon St. Mark's at night.

*August 29.*—Special prayers for rain. The Tamboskei chief, with a large following present. Several interesting addresses were given by the leading Christians. Afternoon, the Europeans assembled for the same purpose. Both on the Mission and in the neighbourhood the traders closed their stores and attended the service.

*September 2.*—During the winter months several young men connected with Kafir trading have given very great pleasure to their neighbours by holding monthly meetings in one of our school-rooms, at which they have given excellent readings, music and recitations, accompanied by a few *tableaux vivants*. A large number have attended, and I think much good has resulted to all concerned.

*September 7.*—The Sunday services are generally well attended at St. Mark's, and are as follows:—

Morning	8 o'clock,	Holy Communion.
"	10 "	Kafir matins and preaching.
"	12 "	English do. do.

Afternoon	3	„	Dutch service and preaching.
„	5	„	Kafir evensong and preaching.
„	7	„	English do. do.

There is also a mid-day communion once a month. The Dutch congregation has increased and improved greatly since the Rev. P. Makza took it in charge. It is made up of many nationalities chiefly of Cape extraction.

*September 9.*—Received nine guineas from Henry Hutton, Esq., through the Rev. Canon Thompson, for chapel building fund. Our building operations are all backward owing to the scarcity of labour. Perhaps the immigration of artizans now commencing will enable us to get on with at least three stone buildings, funds for which are forthcoming on demand. The buildings we have already erected are of the simplest design, but have a chapel-like effect, and as the interiors are generally well arranged, our worship is decent and impressive. A very simple but highly effective altar cloth has been supplied by the Venerable Archdeacon and Mrs. White, to several of our Mission chapels, and I hope to have all supplied in the course of another year.

*September 20.*—A valuable selection of books from the Society for Promoting Christian Knowledge reached St. Mark's to-day. They are for the deacons and catechists who can read English. Several of our teachers have a decent collection of books on their shelves, and are getting together little libraries. In some cases European traders make use of their little libraries in out of the way localities. If any friends could send old magazines or newspapers viz. the *People's* and the *Guardian*, they would be sending cheerfulness into many a lonely Kafir trader's house. I have lately received a valuable box of such things from the Ven. Archdeacon Kitto."

Writing at the end of the year, Canon Waters thus continues the narrative of his mission :—

" *October 1.*—Teachers' quarterly meeting. These meetings have tended greatly to uniformity and zeal in carrying on the work of the Society. Questions of every kind are discussed—school management—funds—discipline—successes and failures, all are openly discussed. The question of the use of missions or revivals is frequently a subject of deep interest. The chief objection seems to be that of persons professing Christianity under excitement, and their falling away. These missions have been successful in many instances on

our stations. Some persons have continued all night in prayer, and generally there seems to have been a good and permanent influence exercised. The subject of compulsory education is one which all native teachers are anxious to see carried out, and I certainly feel more inclined to their view than I formerly did. How to enforce attendance among teachers, can only be done through the chief, and unless he were paid for exerting his power, no good could result. Some would follow the Mohammedan or Wahabbean principle of excluding from communion all who touch intoxicating liquors. The question of self-support in our church is discussed, under some form or other, at all these meetings, and is beginning to tell in the offer-tory. As every teacher gives either a written or verbal account of his past quarter's work and difficulties, a united interest is maintained and drooping hearts are refreshed. Advice as to books and magazines is given. It may interest the S. P. G. to know that twenty-five copies of the *Mission Field* are subscribed for by the native teachers at this mission. Five colonial English papers and twenty-seven of the *Kafir Express*, are also subscribed for. If a depot of the Society for Promoting Christian Knowledge could be established in Kafirland, a vast number of books would be sold. I have this year sold more than fifty pounds' worth, including Prayer-books.

*October 27.*—Having a large quantity of school material to distribute, I had an ox waggon for my tour. I had a large box of school slates—others filled with school books—one with English Bibles, Prayer-books, &c.—black boards, maps, &c., all of which I left or sold at the various stations. The large quarto Bible at £2 is in demand among the traders. The road to Hohita was very rough, and one spoke of a wheel was broken in getting down the Klooff. The country was very dry, owing to the long drought. The people were very cheerful and kind, and the next morning the chapel was full of people. Twenty-five communicated. Went on to Dolohi, calling at the trading station. Found the teacher in a melancholy mood, but he soon cheered up. His only food was Indian corn and milk. Next morning examined the school and held service. Twenty-two persons communicated. After service held a meeting, when the people complained of my neglecting them. This was a true bill against me, and as such people cannot imagine that ministerial work is trouble at all, it was in vain that I enumerated the outskirts and the seven hundred communicants that I have to look after. In such cases, and they are numerous, I tell them to complain to the



Bishop, who will be out shortly. Travelled to Caher—found all well. The chapel here is very pretty, and the new altar cloth and communion service give a church-like feeling regarding it. Next morning examined school and held service. Twenty-four communicated. The singing was good, and Hubert Coxe played the harmonium well. Went on to Kwomfula at night, and next day examined school and held service, and at night reached Hibe Libe. The building of St. Edmund's chapel here is at a stand-still for want of workmen. Meantime a large chapel hut has been erected and well arranged by Mr. W. R. Thompson, who resides close by.

*November 2.*—Sunday, at St. Edmund's. Morning prayer and Holy Communion. Chapel well filled; upwards of forty communicants. Afternoon there was an English service; fifteen English persons assembled. The singing was excellent at all the services, and the offertory amounted to thirty shillings.

*November 3.*—Went on to Capt. Blyth's, where I met Commandant Bowker, who has always taken a warm interest in mission work. Towards evening the Captain pointed out the site for St. Swithin's Church, and the next morning the Commandant left a donation of five guineas towards the building.

*November 5.*—At Isihlabeni. The school here has much improved under an energetic female teacher. Morning prayer and Holy Communion; good congregation; twelve communicants. Everything on the mend here. The teacher resigns for a year, in order to study at St. Peter's, Grahamstown, where he will pay five pounds a year. Three teachers have given up their work, one in order to enter the Grahamstown Kafir Institution, and two for Lonsdale Seminary. Went on to Kotana, and next day examined school, which is doing well. There are forty-five children in the school. Morning prayer and holy communion. Twenty persons communicated; baptized four adults.

Went on to Krilis county; found Kusso and Bulanex very downhearted about their work. Comforted them by assuring them that European missionaries had the same discouragements. This is certainly a heart-breaking position. The people are stupidly wild, and yet very kind and hospitable. Lord, how long shall the heathen triumph? is the sentiment uppermost in one's mind in this dark corner of the earth. Several came to church, but while I was preaching, some one outside cried out that a wild buck was crossing the ravine. In a twinkling the chapel was half emptied, reminding

one of the wrecker's cry on parts of the English coast in bygone times. Poor Michael, the catechist, seemed to think I blamed him for this piece of heathenism. Holy communion—four present. Rode to the magistrate, Mr. Ayliffe, and was very kindly received. I hope for much good from Mr. Ayliffe among this wild tribe. Next morning rode to see a girls' school, but found teacher absent. Called at Mr. Barnett's, and shortly after met Commandant Bower with a troop of police. Reached Capt. Blyth's at night, and felt at home once more.

*November 9.*—Capt. Blyth had given notice that I would hold service and pray for them to-day. Consequently a large number of natives gathered, perhaps three hundred. I held service with the English first, with holy communion. There was no room for the natives, consequently I held Kafir service in the open air. The weather was serene, and the place of our worship beautiful. To the left an amphitheatre of forest, in front a long wide undulating track with bits of the Gwadana forest cropping up on the horizon. The service was intoned; the chanting and psalmody was full and harmonious. The special prayer for rain was repeated by the whole congregation in deep and earnest tones, when a streak of cloud and the roll of the thunder came over the forest. I shall never forget the solemn scene. At night the rain came down, and the terrible drought was broken. Next day the captain sent a recommendation to every headman to have prayers for rain in his location. The results were wonderful! and have told strongly in the heathen mind.

Fifty persons received Holy Communion. The services began at half-past eleven, and ended at a quarter-past four. Evening prayer at the residency. Next morning examined St. Swithin's school children, they came a mile in the rain to meet me, and did well with their little learning, and in the absence of their teacher.

*November 11.*—At St. Thomas's chapelry, Ixilingxi, for evening service. A very large and well built hut was filled with a fair congregation. Next morning held service. Upwards of forty remained to Holy Communion. There were five marriages and several baptisms. The school is not in a good state here owing to very irregular attendance. People were very kind to me. Went on to St. Mary's for evening service and found a large school assembled, upwards of one hundred present. Found the school doing well. As nearly as I could make out, there were sixteen in the first

standard of the Government scale. Five in the second standard, and five in the third. The Rev. J. Nosiko gave a prize for Bible history, which was taken by a girl. The singing was excellent, particularly the glee "Bright Moonbeams," to the English words. Next morning held service—the large chapel was crowded to suffocation, and seventy-five persons remained to Holy Communion. The rain was coming down all the while, but seemed to be hailed as a very great blessing. Several of the members had come six miles to the service. On the 14th I examined that part of the school which learns in Kafir only, and was much pleased with the result. I left in a heavy shower of rain and crossed the Tsomo at sundown.

*November 19.*—Special prayers for rain at St. Mark's. The natives in the morning, and Europeans, afternoon. Heavy showers fell at sundown.

*December 3.*—There were special services at all our Missions this day, and 11*l.* 19*s.* 9½*d.* collected and sent by the Bishop's directions to the Kafir Institution, Grahamstown. The services at St. Mark's were conducted by Rev. P. Masiza. I was at St. Leonard's on the Tsomo, when a large heathen congregation gathered in the chapel. Afterwards I celebrated the Holy Communion with thirteen persons. Rode to Cuba, and next day held service with a large congregation; twenty-seven Communicants present. After holding a meeting of Church members for raising local funds, I went to the Kei to visit a sick person. The paths I took were rough and romantic, but the intense heat, like hunger, took off the edge of a taste for the sublime and beautiful. After a winding and rough ride, I got to a school, kept by one of our female teachers. The Chief Ngcongola, had been waiting for me, and had left an hour before my arrival. Next morning the Chief came as I was examining the school. There are thirty-five children in the school, and are doing well. This school is in one of the most out-of-the-way corners that can be imagined, and is indeed a light in a dark place. I really felt thankful to the good girl for teaching at all, and for teaching so well. Hubert Xoxo was with me, and refreshed me greatly by conversing with a young man who is asking what he shall do to be saved. The Chief and his staff rode up the Klooffs and along several unpleasantly dangerous ridges, to the boundary of his location, where I visited a sick man. Decending by a winding path into the Chief Bak's location I was most kindly welcomed by him and his family, and by the catechist, Joseph



Krayi. During my stay here, an abundance of food and good things were sent to me. There were about sixty persons in the hut chapel. The people have built the huts for the chapel and the teacher's house, and pay six pounds a year towards the school. There are thirty-nine children in the school.

*December 10.*—Examination of St. Mark's girls' school. There were seventy-eight girls present, and the work done by them was satisfactory. Several parents were present, and took an interest in the proceedings. Next day the boys' school was examined, and found less advanced than that of the girls. On Christmas Eve and New Year's Eve there were services at midnight.

*December 31.*—During the past year there have been 256 infants and 138 adults baptized—total, 394. The communicants are as below.

	Totals.
St. Mark's Central Station, 151; Camanu, 19; Ngolon, 5; Hohiba, 28	203
St. Michael's, 68; Hangu, 11; Gqogoru, 19; Xilingxi, 62 . . . . .	146
St. Mary's, 80; Ququ, 53; Kwomfulu, 19; Xolobe, 25 . . . . .	177
Cuba, 32; Hibe Libe, 66; Xojana, 9; Dakana, 14 . . . . .	121
Isihlabeni, 12; Krili, 6; Tyandi, 7 . . . . .	25
Nquamakure, 20; Kotanu, 19; Geulo, 7 . . . . .	46
Total	718

There are about 1,000 children in the schools, and twice that number attending Church services. About 400*l.* has been raised within the Mission from various sources, besides funds for Church building purposes. Including those who are just now entering, there are twelve young men from the Mission in the Kafir Institution, Grahamstown, and nine at Lonsdale Seminary. I have maintained nineteen youths at St. Mark's from Leoral during the past year. These youths come from various parts of the country."

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### ST. CLEMENT'S MISSION, LABRADOR.

EXTRACTS FROM LETTERS OF THE REV. F. J. B. ALLNATT, MISSIONARY.

SCHOONER BAY, Jan. 28, 1874.

THE Bishop has sent me a schoolmaster, (young Butler,) a pious man, and an old Drummondville friend. I have good reason to be thankful for the success vouchsafed to our efforts—success greater, as it turned out, than at one time seemed possible.

We have had difficulties to contend with, nevertheless we were

orced to remain at Stick Point till October 27th, for want of a pilot. We then started for St. Augustine River, in company with John Goddard, who was to winter there at the old deserted Mission-house, Butler and I taking John Goddard's barge, while he and his family occupied the more roomy and commodious church barge—the women and children being stowed into the cabin, there to be sea-sick. Rough weather and head winds protracted our voyage, and it took us a week to reach St. Augustine. Here, the first half of our voyage accomplished,—we had to stop to take leave of the Goddards, to resume our own boat, to take in some more luggage, and to secure a pilot. We were received with the very greatest kindness by the Hudson Bay agent, Mr. Doré, and his wife. They are both Romanists. I hired two men to conduct us westward, but contrary winds still delayed us.

On November 5th, there was a sudden spell of intense cold, with strong winds from the North, increasing to a gale during the night. As there was fear that a mass of ice might come down the river, and break the boats adrift, I persuaded John Goddard to bring the *Aurora* into a cave, where he said she was safe. Next morning, however, Mr. Doré came to the Mission-house, and woke us all up with the news that the church boat was gone. The river was full of ice which had come down in the night, and was still running fast down the current. The river here is about half a mile wide. The boat was found jammed fast in the ice at the foot of a cliff, and full of water. The ice clearing away a little, we were able to get the boat out of her perilous position; fourteen or fifteen men, Mr. Doré and ourselves included, joining their strength with the aid of pulleys, succeeded at last in hauling her high and dry on the beach. She was badly injured, with three holes in her bows, and her planks terribly torn and sawed by the running ice. I set J. Goddard to work to patch her up with strips of tin; and next day we got her into the water and reloaded. We were now ready to start, but were again delayed by a lot of ice coming down, which choked the mouths of the river, and filled the sea passages outside.

I began to think that our voyagings were over for the season; but on Saturday afternoon, November 8th, the ice cleared partially, and we started, hiring two pilots to conduct us for the first two or three miles through the difficult navigation of the mouth of the river, in addition to the crew of two, whom we had before engaged, and who were strangers to that part of the coast. That night we reached an

inhabited island, and slept there. Next day, Sunday, there was a gale of wind. The boat leaked badly, and to save the labour of constant baling, I made them run her ashore. Monday the 9th was spent in patching the boat up again, after which she was as light as a bottle. Fearing to be caught in the ice if we followed the usual course—sheltered passages inside a belt of islands—we ran straight out to sea ten miles, reaching an outside island where one of my people lived. Here we were detained by contrary winds for nearly a week, getting away on the 15th; but it was 17th November before we reached this place, Schooner Bay, cutting our way through the ice which guarded the entrance.

The people here had, according to my directions, brought the chapel from St. Augustine's River, and were putting it up, but it was not nearly ready for our reception, and their houses are so small and crowded, that there was no room for us. With a view to this emergency, Mr. Doré had lent us a roomy tent, with a little stove; here Butler and I lived pretty comfortably for more than a week, leading a Robinson Crusoe life, cutting our own wood, cooking our own meals, and working daily with the rest at the chapel. We were soon snowed up in our tent, and the nights were very cold; at last we had to leave our tent in a hurry. A gale of wind with a snowstorm threatening to bring it about our ears, we took refuge in the unfinished chapel, which we found even colder as a dwelling-place than the tent. However, we all worked at it, making two tiny rooms at one end for Mr. Butler and myself, and leaving the rest open for church, school, kitchen, dining and sitting room, and boy's bedroom, my little room serving the additional purpose of surgery and consulting room. The inside work, such as partitions, doors, tables, shelves, bedsteads, we did ourselves, Mr. Butler doing the chief part. When we had brought our work to some degree of completion, we began our school, and since that time have been most actively employed. We have day school and night school, Sunday schools and confirmation class, catechising and religious instruction, daily morning and evening prayer—sermons three times on the Sunday, and twice in the week, also on all holy days, and the attendance on all these means of grace and of instruction has been wonderful. In the bay are ten Church families, or sixty-six individuals; within three miles are three more families, or twenty individuals; and within six miles thirteen more individuals. At our daily morning prayer, only our own little family and chance



visitors or droppers-in attend, but at the evening prayer we have always a little congregation, and on sermon nights a crowd. On Sundays, of course, everybody comes who possibly can. Weather makes very little difference, though the people live from a quarter of a mile to half a mile from us. We have thirty pupils,—twenty-two juveniles and eight adults. But of course it is not by mere attendance that we can judge of the real results of Missionary work; I trust, however, that we are being enabled to do some permanent good to old and young. I should like very much to enter into some particulars, but time will not allow me: only let me mention that to-day a man came to me and told me that he had sent last fall for a puncheon of rum which he intended to sell out here; he is sorry now, and wanted me to tell him what to do to get off his bargain. I promised to see to it in some way, so now I have a puncheon of rum on my hands among other cares. I am going to write by this opportunity to the trader, and see if I can do anything in this way to prevent the coming of the rum. The poor man has only one arm, and so is unable to get his living by fishing.

A sad calamity befell us on the 30th of November. The church boat was lost and two men with her. One of the two men who had the management of her for us as we came from St. Augustine, and another, an old man, who were crossing to an island about three or four miles off here, where they were to spend the winter, and where the boat was to be hauled up for repairs. How they perished is not known, but they never reached the island. The boat, however was not safe—"too crank." We have had many narrow escapes in her this summer. Strange that I should have travelled with her over a thousand miles, and then the first time I let her out of my sight, she was lost. The people here say that if it were not for the poor men, they would be rejoiced at the loss of the boat, as their fate must have been mine, sooner or later. Her masts and sails were too large. I had the boat unrigged once, and masts and sails brought ashore to be cut down, but I could not find anyone competent to do it for a boat of that kind. It could not have been press of sail that lost her, as they were only carrying close-reefed mainsail and jib at the time and storm-sails. It was on a Sunday they were lost, though they left here on Thursday, with the intention, as I supposed, of crossing to the island on that day.

I expect to start on my western tour to-morrow; we are both in good bodily condition, and in good spirits. The work is encouraging.

the people are willing and diligent, and highly value the help we are able to give them. We had a meeting the other day—eleven heads of families were present, and three or four single men—at which contributions to the amount of \$110 were promised towards the support of the Missions here for another year, besides the members binding themselves to build a more suitable chapel and Mission-house.

We are literally busy from morning till night; we do not eat the bread of idleness at St. Clement's Mission—so called because on St. Clement's day we assembled our first congregation, and fairly started the Mission in this bay—three miles east of Baie de Mouton.

ST. AUGUSTINE RIVER, *March 3rd.*

I have just time to add another scrap to my Hudson Bay packet. The most severe portion of the winter is drawing to a close, and the most arduous half of my winter's course of journeying is accomplished, though the largest half is yet before me. This has been a pleasant winter so far. It is a great comfort to have a home to return to, although it is a homely one. The little Mission-cell of St. Clement's is a poor shed—walls, roof, and floor full of cracks and chinks—very cold: my own room not larger than a stateroom on board ship, my bed a bag of shavings. And yet it has been a happy home indeed to me. We three friars live most happily and peacefully together, Mr. Butler, myself, and a young lad of seventeen, who cuts wood, lights fires, &c. for his board and schooling, a gentle, pleasant, companionable lad. Our daily services, schools, classes, visitors for advice, medical and otherwise, take up our time pleasantly, and I hope, usefully. My medical practice is becoming extensive, English, French, Indian, all alike patronize me. Last Sunday an Indian came, who had walked out about thirty miles from the interior that morning, to get some medicine for his mother, then laid up with rheumatism in their wigwam. I should not have been able to make out what he said, as he spoke neither English nor French, only fortunately a young man was there who could speak Indian. So we gave the poor fellow his dinner and a plentiful supply of medicine and lineament, and away he started for the wigwam again. We had some difficulty in making him understand the directions. Even when we thought that they had been impressed upon him in the clearest manner, we luckily discovered in time that he was under the impression that the paper was to be taken with

the powder it inclosed. According to the universal custom of the coast, we keep open house to all comers, every wayfarer is made welcome to a seat by the stove, a place at the table, and a part of the boy's bed. It is however only a small portion of my time that I spend at home; I have just finished my great western tour, and am now at St. Augustine River on my way eastward.

Mr. Doré is starting to-morrow for the westward, and is to carry this letter, which I must close this evening. I have only just arrived here.



### BISHOP WILBERFORCE'S SPEECHES ON MISSIONS.<sup>1</sup>

IT was said of Daniel O'Connell, in his palmy days at the Irish Bar, that in the greatness and variety of his powers—equal alike whether in placing a case in luminous clearness before a jury, or examining a witness, or impressing a legal argument on the Bench—he was “like ten barristers rolled into one.” Something similar to this is the impression which the power, the activity, and the versatility of Samuel Wilberforce have left and must leave on the minds of those who from time to time come across new evidences of them. He was like ten bishops in one. In his Confirmations, in his Ordinations, in his intercourse with his clergy, in the pulpit, in Parliament, in Convocation, in social life, he seems to have been everywhere at once, always ready, always strung up to the full point of energy, always eloquent, always great. It was like a multiplied metempsychosis of many human activities gathered by some miracle into one comprehensive individuality and a single will.

We have to consider him now in his capacity of advocate for Missions. Great in everything he undertook, he was *facile princeps* of S.P.G. deputations; a fact which I think would be admitted by every one who would read the volume now under review. But here, as elsewhere, his success was owing to his throwing his whole heart into his work. It was a subject on which he felt strongly, and the Society in question had his thorough approval and warm and earnest support. The book contains thirty-nine Speeches delivered at large public meetings in many different parts of England and Wales, on a considerable variety of subjects and occasions belonging to Mission-

[1] *Speeches on Missions.* By the Right Reverend Samuel Wilberforce, D.D., late Bishop of Winchester. Edited by the Rev. Henry Rowley. [Wells Gardener. 1874]



ary work, and extending over a long period of time, from 1840 to his death. He was sure to draw an audience whenever it was known that he was to speak; and sure to excite and charm them when there. Thoroughly Anglican in his church proclivities—Englishman to the core of his heart—he was always in harmony with the general feeling of his hearers; and very rarely he resumed his seat without having given them the pleasure of hearing one of those bursts of pointed language which seemed to flow spontaneously from his heart and from his lips, and to which his clear and melodious voice and earnest delivery gave great force. We give in illustration of this the following extracts:—

“Souls, my Lord Archbishop! Souls thirsting for the water of life, with the better and the deeper life dying out within them because there is no supply . . . If you turn a deaf or a neglectful ear to the multitude of applications that come to you from your diocese; if a wearied soul that seeks for refreshment finds that he comes in vain; if the man in the midst of difficulty who comes for direction finds that he is put off with a miserable commonplace; if the man who comes in the burden of his spirit for sympathy from his spiritual father, is met instead by some awful platitude, which he feels does but at once damp his energy and mock his need;—if this be the case, what is the result? Why, the result is very soon that that spiritual father finds he has got a mighty easy life of it . . . And what, then, is the history of the life upon which this change is passing? Is it not simply that duties undone, and openings neglected, close upon the neglecter, and that his life sinks into the dulness of an even, unenjoyable level, because as he would not do his work when God would let him do it, the opportunity was taken away from him?” (*London, May 9, 1867.*)

“Don’t let us go away with our hearts warmed, with our intellects brought to bear on the matter, with our feeling kindled towards it, without doing something, lest this great evil fall upon us—the evil of exhausted feelings which have not led to exertion. Oh, my Christian brethren, remember that there is no more deadly state than when a man has suffered his feelings to be excited for the sake of the excitement of those feelings, and not for the sake of the corresponding action to which those feelings ought to lead! The difference is everything. It is the difference between the way in which the benignant warmth of God’s summer draws out of the fertilized earth the harvest which is to be the abundance of nature, and that heat which from the volcano’s mouth casts from it, with the most visible effluence, its scoria and its fire, to leave around the wasted root of the exhausted mountain the ashes through which no blade of grass finds its way, and the lava which produces nothing either for man or for beast. And if we go from a meeting like this, warmed by God’s

gift of sympathy with which He has roused our nature, to sink back again, without one exertion to the contrary, into an accustomed evenness of respectable selfishness, the scoria of deadly feeling will settle deeply upon the roots of our life, and fruit there will be for God none, and produce none for man." (*London, May 21, 1858*).

The Bishop was a man of great courage, and did not shrink from urging in his public addresses, what he strongly felt, the necessity of an Episcopal constitution of the Colonial Church, though of course to people who did not see it in the same light it would bear the appearance of exalting his own order. He stated at Chelmsford in 1860, that when he was writing his History of the American Church, he was allowed by the late Bishop Blomfield to inspect the archives at Fulham Palace, and found them loaded with applications and prayers from the Colonies to send out "the Church in its completeness." Why was it not done? "Because worldly policy in the coldest and darkest period of this nation's history interfered and prevented it." The action of this kind of influence is given more in detail in reference to the particular case of the bishopric of Borneo. (*Mold, 1858*.)

"You cannot think the difficulty we had to get him appointed. I am sure it cost me and many others a great many months of labour, kicking down mole-hills, and crushing down little idle, foolish obstructions, and breaking through cobwebs, which were being continually woven and rewoven, as often as brushed away, by troublesome spiders. At last we got him there, and there he is likely to be, and there we have a new centre of light, which, if we will only strengthen, will spread all over the island of Borneo." But as regards new bishoprics in India, it is only too obvious, we are afraid, that obstacles more formidable have stood in the way for many years, and still prove insurmountable. Of what nature they are can only be matter of conjecture; but the following extract will irresistibly remind readers of "David Copperfield," of the mode in which Messrs. Spenlow and Jorkins transacted business:—

"It is delightful to me to know that in going with the Archbishop of Canterbury as a deputation from this city to the Secretary of the Indian Board, in order to press upon him the foundation of a new Indian bishopric, he, with a rapidity of intellectual apprehension which so very much characterises him, said, 'Now I know what you are come for; you want a new bishopric in India. I see its importance. If I dealt with you officially, I should listen to your speeches. You would each talk for twenty minutes; I would reply in a speech

of twenty minutes, and then bow you out of the room. Instead of that, I think I had better say at once that I have written about the very thing to Sir John Lawrence, to learn whether he approves of it; that what he approves I approve; now let us talk about something else.' As to what Sir John Lawrence will approve, I had no doubt, and therefore I went away with the Archbishop of Canterbury with great confidence, that if Sir John Lawrence's life is spared, and Sir Charles Wood remains at the Indian Office a few weeks longer, we shall have that great boon to Indian Christianity." (This was spoken in November 1864, at Lincoln.)

There was one subject on which it was to be expected that Samuel Wilberforce would feel strongly and frequently speak, and which forms a fertile theme of his eloquence in many of these Addresses—the miserable legacy of internal slave-trade which the godless rapacity of our colonists during two centuries has left poor Africa, and compared with which the horrors of the foreign slave-trade, which made all Europe shudder, were but a bagatelle. Against that inhuman traffic across the seas the illustrious man whose name he bore had raised his voice, not in vain; and the general indignation of all Christian nations insisted at last on its being put a stop to. But, alas! the impulse of slave-hunting which had been communicated to the African nations during those two centuries of uncontrolled licence and tyranny, once set in motion, cannot so easily be stopped. It has gone on with increasing violence ever since, and continues to this day to devastate the unhappy continent from end to end. On these two points Bishop Wilberforce insisted strongly—that the internal slave-trade of Africa, the horrors of which Livingstone was the first fully to make known, are directly due to the American slave-trade; and that the miseries caused by the American slave-trade at its worst, on the high seas, and in the West, are nothing to those which it has inflicted and continues daily to inflict on the wretched country subject to its deadly influence. This was stated on an occasion of some interest—a meeting at Manchester on May 23, 1860—by the aged Lord Brougham, who was present, and urged this topic on the attention of those present, and the Bishop took it up. "We," he said, "children of slave-holders, have to cut off the entail of curses by reversing the inheritance of wrong which the slave-traders inflicted upon Africa." It is true, the African slave-trade did not originate with Christians, for it began from the East, and was carried by Mohammedan traders far into the interior of the continent,



a thousand years ago. But the Mohammedan slave-markets would probably have been replenished from the more eastern or central portions of the country, and the evil, however great, would have been only partial. It was the Christian kidnapper of men who occasioned most of the miseries under which Africa is now groaning :—

“ And never let it be forgotten, that all those horrors to which my noble friend has alluded, tremendous as they are—and I know he could tell you that at once, because I have heard him say it—all those horrors are not the principal evil of the slave-trade, but as it were cries and shrieks of misery making themselves heard above the low murmur of the universal evil which the slave-trade has inflicted upon Africa. The great evil was this : First of all it taught man to regard his brother, not as his brother, not even as the producer through labour of the material wealth of the earth ; but it taught him to regard his brother as having no other value than this—as a chattel that could be converted into gold, by being kidnapped and sold out of the country.”

Whether this evil admits of a remedy, and what that remedy is to be, are questions which, as is well known, the British Government has under its anxious consideration. The Zanzibar Embassy on one side and the Ashantee War on the other, are steps to understanding at any rate the magnitude of the evil. And should it ever be cured or mitigated, the part Bishop Wilberforce took in calling the attention of the English public to the subject, so earnestly and perseveringly, will be remembered to his honour.

Among the Speeches in this volume is a remarkable one delivered by the Bishop at Bradford, October 22, 1858, which made a considerable impression. A crowded meeting had assembled to hear him, and a considerable number of those present were prepared to give him an unfavourable reception, and prevent his being heard. But the Bishop was not a man to be hissed down, and the experiment resulted in one of the most memorable triumphs of oratory on record. The mouths of his audience were indeed open, like their eyes, but the expected roar was hushed. He kept them spell-bound with the torrent of his earnest words for three quarters of an hour ; and when the spell was ended, and the musical voice ceased, and the manly figure subsided into a chair, he was greeted with loud cheers of acknowledgment from every corner of the room, as he resumed his seat.



## FAREWELL SERVICE

IN CONNECTION WITH THE DEPARTURE OF MISSIONARIES TO CHINA.

ON Friday morning, June 26, there was a Farewell Service consisting of a celebration of the Holy Communion, and an address by the Bishop of Melbourne, in the Chapel of the Society's House, in connection with the departure of the Rev. C. P. Scott and the Rev. Miles Greenwood as Missionaries to China. Many friends attended. The Service was marked by much religious devotion, and also by a full-hearted sympathy with the good men who were making this "venture of faith." The Bishop's address was characteristic of one who for many years has been working as a pioneer and founder of the Church, and was replete with wise, fatherly, Christian counsel.

The Service was one not likely to be forgotten by the Missionaries themselves, nor indeed by any who were privileged to take part in it.

On the Sunday following, viz. June 28, Mr. Scott preached his farewell Sermon at St. Peter's, Eaton Square, where he had been curate. The Sermon was on St. Luke. v. 4, "Launch out into the deep," and has been printed at the request of those who heard it. This sermon exhibits on the part of the preacher much spiritual perception, a true estimate of our duty with reference to Foreign Missions, and taken in connection with the giving of himself to Mission work, a simplicity of faith and readiness for duty which we may venture to predict promises much for the success of his mission.

We give the conclusion of this sermon as likely to be not only interesting, but with God's blessing useful to our readers:—

"And in this view, let me detach the words in some measure from the context. The first impression given by them is that they are, not merely an injunction to the hearers to yield an implicit obedience, or even an incitement to continued plodding perseverance. They suggest more than this. They bring before our minds the picture of one who has been hugging the shore too closely—who has feared the winds and the waves, has been scared at the tempest, and has not ventured to launch out from the shore, and to trust himself to the protection of his Father in the pursuit of his lawful calling.

It is in such a sense that I would now apply the words to each individual soul. "Launch out into the deep." Make some *venture* for God. You complain that you toil from week to week, and from year to year, but that you make no progress on the heavenly road; that sin is as dear to you as ever, and as hard to relinquish; that good actions and holy services are as distasteful to you as they have been of old; that you are always the same; that none can see in you any marks of that *growth* in grace, which is the outward token of an inward vital Christianity. And

the cause is often this : time after time your Lord comes to you and says, "Launch out into the deep." He points out some plain duty, difficult of performance, repugnant to flesh and blood, involving some risk of failure or ridicule, and He says "There lies thy path of duty ; enter upon it boldly, resting upon Me, and thou shalt find strength for thy day." And we, my brethren—is it not true?—we will not venture to launch out into the great, dark, unknown deep. We hold back, and the blessing which must have accompanied our surrender to His Will is lost ! No insight into the things of eternity ; no fresh knowledge of our own sinfulness and of His purity ; no comforting words of re-assurance ; no supernatural power to yield ourselves body, soul, and spirit to His service !

In earthly matters, we are bidden to look long and carefully, before we venture upon any step ; we should first make certain that it will not lead us astray. But in heavenly things, we are told to walk by faith, and not by sight ; to make certain only what GOD'S COMMAND is, and then to go forth into the dark, trusting to find there the guiding Hand that never, never fails us.

It is hard for us indeed, tied and bound as we are by the conventionalities of society, to take any distinct line for God. We are met, and hindered, and crossed, by apparently conflicting duties at every turn. But when once we have, by some open action of unmistakable import, let people know that we mean to be on God's side, much of the difficulty vanishes.

God opens out to you one way in which you may thus make a bold stand for Him. There must be men amongst you, men who are still young, who have intellect and money, and the influence which these bestow, yet who look forward to no definite calling in life ;—men who, if they reflect upon their probable future, see before them, at best, a life of idleness and self-pleasing. It is not possible that any man, in his better moments, can be satisfied with such a prospect as this. If you cannot find a sphere of work at home, there is abundance of scope for all your powers and talents in the wide mission field abroad. There are millions of brothers, created by the same God, redeemed by the same Saviour, crying out to you, "Come over and help us."

"Can we, whose souls are lighted  
With wisdom from on High,  
Can we, to men benighted,  
The lamp of life deny?"

Is there not *one*, from amongst the great congregation which assembles here from week to week, who will embark with us on this enterprise?

"It is a great risk," you say ; and you are right. But do you run no risk, in other matters? It surely is not for the best of England's manhood to shrink from *risk*!

"It will bring contempt upon us." Very likely it will ; but there must be *some* who are willing to be accounted as fools for Christ's sake.

My brethren, God is absolutely true ; and when He says, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, but he shall receive an hundredfold now in this time." He speaks the truth, and hundreds have proved it to be so. And shall not the further promise be accounted true also, "In the world to come, Eternal Life"?

Yield to Him in this matter, if He speaks to you to-day. Put aside fear and doubt. "Launch out into the deep, and let down your nets for a draught ;" and there shall assuredly follow—not merely an in-gathering of earthly blessing, but a mighty increase of those deeper spiritual gifts, the full, uninterrupted enjoyment of which is—ETERNAL LIFE !



## COLONIAL BISHOPRICS' FUND.

ON Wednesday, July 8, an influential public meeting in favour of the above Fund, was held at Willis's Rooms, his Grace the Archbishop of Canterbury being in the chair. There were also present the Bishops of Lincoln, Lichfield, Oxford, Melbourne, Bombay, Capetown, Kaffraria, and Saskatchewan, Lord Hatherley, Right Hon. J. R. Mowbray, M.P., Mr. Beresford Hope, M.P., &c. From the Report which was read on this occasion it appeared that since the origin of this Fund in 1841, a sum of 237,000*l.* had been expended by it in the Establishment of thirty Colonial Sees. It is now wished that the assistance given to the Colonies should be extended to our Indian Dependencies and to Mission Fields beyond our own Dominions. In support of this desire, in the absence of the Earl of Carnarvon who was unable through pressure of Government business to be present as he intended, Mr. J. G. Hubbard moved the following resolution:—

“That a necessity exists for the revival and extension of the operation of the Colonial Bishopricks' Fund, and that in consequence of the growth of our Colonial Church, the development of the missions to the heathen, and the increasing interest therein, the assistance of this Fund to the endowment of Bishopricks may be best given in the form of grants in aid.”

In seconding this resolution the Bishop of Melbourne described the work that had been done through the aid of the Fund in Australia, and in the course of his remarks said:—

“Previous to its formation there were only three Bishopricks in that vast territory; but now there were nine. At the time of the discovery of the gold-fields the population of Victoria did not exceed 70,000, but now it exceeded 800,000, and had there not been a Bishop of Victoria the colony would have been almost lost to the Church of England. The influence exercised by the Bishop in the Colonies was very great, and the *status* of the clergy was much higher than in those places where no Bishop existed.”

The resolution having been unanimously adopted, the Archbishop of Canterbury, being obliged to vacate the chair before the conclusion of the meeting, then spoke in favour of the Fund; he said:—

“He thought this Society should not be allowed to flag, for they knew the crisis through which the Church had been passing. It had been the intention of successive Governments, based, no doubt, on some

wise political principle, which he did not profess to understand, to make it appear that it was not the duty of the State to support Christianity in any form, and that the less it did so the better it fulfilled its mission as a Christian Government. He did not quite understand why a Christian Government was not to act as a Christian Government, and to see that all those who look up to our Government should in the distant parts of the world have all these privileges to which they were entitled at home. It was nevertheless the fact that a theory of this kind was passing in the public mind, and under the circumstances the Church should be more true to herself. He regretted the absence of the Earl of Carnarvon (the Secretary of State for the Colonies), who so kindly took great interest in the work of this Fund, not that he believed the noble Earl would have pledged the Government to relax in its policy of removing all connection between the Church and itself, but because he thought that they would have been able to impress upon his mind that it was the duty of those persons who were raised to great places in England to assist in their private capacity, the spread of the Church in Colonies."

The following resolution was then moved by the Bishop of Lichfield and seconded by the Bishop of Bombay :—

"That, in accordance with the recommendation of the Council, an effort be made to secure new subscriptions to the amount of 3,000*l.*, at least, and to encourage the endowment for Bishoprics, and to aid in the sub-division of Colonial dioceses, and to assist in the endowment of dioceses which are left unendowed, or are supported by annual payments from Missionary societies."

A vote of thanks to the Archbishop of Canterbury and to the Bishop of Melbourne, for presiding at the meeting, was proposed by Lord Nelson and seconded by Sir Bartle Frere.

We understand that the Council have received in answer to their Second Declaration contributions amounting to nearly 3,000*l.* : but only a very small proportion of this sum consists of annual subscriptions. The Archbishop of Canterbury has set the good example of a liberal subscription of 50*l.* per annum, and Mr. J. G. Hubbard, M.P. also subscribes annually 50*l.* Other subscriptions of smaller amount have also been promised, a list of which will shortly be published. Our readers will remember that the second Declaration of the Council gave a list of no less than twenty-seven Bishoprics, eight already in existence and nineteen projected, all requiring endowment or annual support. With such a work before them the Council have

need of the warmest sympathy and most earnest co-operation of churchmen. We trust that their appeal for regular annual subscriptions will receive a liberal answer.

At a meeting of Subscribers held previously to the Public Meeting, it was resolved to extend the sphere of the operations of the Fund, and to enlarge the Council.



## In Memoriam.

### EDMUND REYNOLDS FAYERMAN.


**I**N the ranks of those to whom the world, often without knowing it, is indebted for real work done in various departments of Church and State, there are frequently found men who bring to bear upon the monotonous routine of their subordinate duties in official life great administrative ability, but who seek no more applause than what comes to them, without public notoriety, from the few who know and value them for their work's sake. One of these men has just passed away. Among the many friends and supporters of the Society for the Propagation of the Gospel, there are few to whom the familiar form, at his accustomed desk, of Edmund Reynolds Fayerman was unknown. For fifty-two years he was the confidential clerk and trusted friend of the Treasurers of the Society. Trained in early life in a solicitor's office, he was in 1822 appointed to the Treasurer's department of the Society by the then Treasurer, the late Mr. J. H. Markland, who discerned in him those qualities of fidelity and industry which made him for more than half a century the centre round which the financial system of the Society revolved in all its minute details with an accuracy which never was at fault. His life was one long testimony, as well to the wisdom of the original selection, as to the reward which never fails to attend the faithful and conscientious discharge of duty. Each new member of the Society's executive, in which he lived to see so many changes, could not but recognize at once the claims to his confidence of one on whose method and accuracy in all the details of his office no secretary could ever go wrong in relying. With an old man's reverence for the past, he always regarded his former chief, Dr. Russell, of the Charterhouse, as his ideal treasurer, and of late years he was wont to test the merits of any suggested improvement in the Society's



financial system, by considering what "the doctor" would have thought of it. He had also been associated in similar confidential relations with the treasurers of the Colonial Bishopricks' Fund since its establishment in 1841. He was not, however, so wholly devoted to his official duties as to be incapable of turning his mind to other subjects. He invented a new system of chanting, in which it was his delight to train children; and he also wrote a treatise on Elementary Astronomy and Physics; but he never sought fame or distinction from them; he found in them his recreation; and they served their purpose by enabling him to break by such diversions the monotony of his daily work. And thus pursuing the even tenor of his unambitious way, he was at his desk till within a week of his death. From the effects of a cold, on which erysipelas supervened, he died at Ealing on the 2nd of July, in the 75th year of his age. Thus was taken to his rest as "good and faithful" a servant as ever worked humbly for God and His Church.

He was buried at Ealing Cemetery on July 7, and his funeral was attended by the Secretary of the Society he had so long and faithfully served, the Rev W. T. Bullock, the Rev. H. Rowley, and four other gentlemen connected with the Society's office.


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### REPORTS RECEIVED.

Reports have been received from the Rev. B. Fleet, C. Meek, and T. M. Wood of the Diocese of Newfoundland; J. B. Good of Columbia; J. F. Curlewis of Capetown; J. C. Hands of St. Helena; W. T. Gaul of Bloemfontein; R. T. Batchelor of Madagascar; H. H. Sandel of Calcutta; J. C. Betts and T. Druitt of Goulburn, and C. G. Curtis, Missionary at Constantinople.

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### MONTHLY MEETING.

THE Monthly Meeting was held at 19, Delahay Street, late 20, Duke Street, on Friday, June 17, the Bishop of Melbourne in the chair. There were also present Earl Powis, Earl Nelson, Bishop of Bombay, Bishop of Capetown, Sir W. W. Barton, K.C.B., P. Cazenove, Esq., Rev. J. E. Kempe, *Vice-Presidents*; Rev. B. Belcher, W. Cadman, T. Charrington, Esq., B. Compton, J. W. Festing, G. Frere, Esq., Rev. W. D. MacLagan, J. Monkhouse, General Tremenhoe, C.B., Hon. H. Walpole, Rev. R. T. West, *Members of the Standing Committee*; and Rev. S. Arnott, R. Bayman, Esq., Rev. H. Bigsby, W. Blunt, J. Boodle Esq., Rev. J. A. Boodle, V. Borradaile, H. B. Bousfield, J. W. Buckley, Dr. Caldwell, J. Cameron, Esq., T. Copeman, Esq., Rev. T. Darling, T. Edye, Esq., Rev. Dr. Finch, J. A. Foote, J. F. France, Esq., Rev. R. L. Giveen, H. G. Henderson, W. W. Howard, C. F. Hyde, E. H. MacLachlan, J. Pulman, Esq., Rev. T. Rooke, A. R. Symonds, W. Trotter, Esq., Rev. J. H. Worsley, and Philip Wright, Esq.

1. Read Minutes of last Meeting.
2. The Treasurers presented the following Statement of the Society's Income to the end of June 30, 1874 :—

### A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—June, 1874 .	I. Subscriptions, Donations, and Collections.	2. Legacies.	Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL . . . . .	12,455	9,912	2,191	24,558	36,504
II.—APPROPRIATED . . . . .	3 821	90	2,201	6,112	5,520
III.—SPECIAL . . . . .	9,253	900	764	10,917	8,088
	25,529	10,902	5,156	41,587	50,112

### B.—*Comparative Amount of RECEIPTS at the end of June in five consecutive years.*

	1870.	1871.	1872.	1873.	1874.
I.—GENERAL.					
1. Subscriptions, &c. . . . .	£11,269	£11,588	£13,773	£12,618	£12,455
2. Legacies . . . . .	1,989	6,020	3,552	5,846	9,912
3. Dividends . . . . .	1,759	1,398	1,395	1,470	2,191
	15,017	19,006	18,720	19,934	24,558
II.—APPROPRIATED . . . . .	2,934	3,658	9,742	4,092	6,112
III.—SPECIAL . . . . .	6,419	3,064	4,556	5,067	10,917
TOTALS . . . . .	£24,370	£25,728	£33,018	£29,093	£41,587

3. The Secretary announced the death of Mr. E. R. Fayerman, who for fifty-two years had been in the service of the Society. It was resolved that the Society desire to be allowed to erect a memorial in Ealing cemetery at a cost of 30*l*.

4. The consideration of the proposed Missionaries Children's Home, see p. 159, was resumed. The Secretary read letters from the Bishops of Calcutta and Madras on the subject, as well as letters from certain Indian Missionaries, and it was proposed that the Society is willing to incur the additional expense which would be necessary for the establishment of a Missionaries Children's Home, but that before any decisive step is taken, the Missionaries themselves should be consulted (1) As to the desirableness of establishing a Children's Home; and (2) as to the number of children who would probably be sent to such a home if established.

Earl Nelson proposed the following amendment, which was carried by 19 to 12 :—

“That a permanent Committee be appointed to superintend the education and care during the holidays of the children of our Indian Missionaries sent home to this country.

“That information be obtained as to the best schools for boys and girls to which such children could be recommended, and the cost of their education.

“That inquiry be made as to the number of families who would be prepared to receive one or more of the children of our Missionaries during their holidays.

“That information be obtained as to the number of children likely to be sent home on an average of years.”

On this being put as a substantive resolution, the Rev. J. E. Kempe moved as an amendment :—

“That the Society, without committing itself as to the outlay upon such an object, desires that the Missionaries may be consulted (1) as to the desirability of establishing a Children’s Home, and (2) as to the number of children who would be probably sent to such a home, it being understood that the provision of a good education would in some way or other be made in connection with it.”

This was lost by 21 to 11.

The Rev. S. Arnott moved as an amendment :—

“That this Board considers that it is expedient that some provision be made for the Children of Missionaries, but defers taking any decisive step, awaiting further information.”

This was lost by 13 to 10, and Lord Nelson’s proposition as a substantive resolution was carried by 20 to 3, and the selection of the Members of the Committee was referred to the Standing Committee.

5. Resolved that the funeral expenses, amounting to 37*l.*, of the Rev. H. J. Allardice, his wife and children, who were lost near Gibraltar in the *Queen Elizabeth*, be paid.

6. The Secretary stated that the Rev. W. H. Bray, the Society’s Secretary in Calcutta, had resigned his official position on being appointed to a Chaplaincy, but had volunteered to act as Honorary Secretary to the Calcutta Diocesan Committee.

Resolved that Mr. Bray’s offer be gratefully accepted, as a temporary arrangement, and that the Society record its sense of the valuable service which he has rendered to it.

7. The Secretary reported that the Rev. E. Jermyn had resigned the Secretaryship of the Madras Diocesan Committee, and that the Rev. R. W. Hickey had resigned his position as Missionary at Asrapur.

Resolved to accept the resignation of the Rev. E. Jermyn and Rev. R. W. Hickey, to appoint the Rev. Dr. Strachan as successor to the Rev. E. Jermyn, the appointment to be subject to confirmation within a period of two years.

8. Resolved that the Seal of the Society be affixed to a Power of Attorney, to sell and re-invest certain Funds which the Society holds in trust for the Bishop of Newfoundland on account of St. John’s College.

9. Resolved that the Rev. W. J. Stracey of Buxton, and Stirling Westhorp, Esq., having been elected by the Incorporated Members of the Diocese of Norwich, and approved by the Bishop Representatives of the Diocese of Norwich, that the said election be confirmed.

10. Resolved, on the recommendation of the Standing Committee :—

“That two Exhibitions of the value of 80*l.* each be offered, one at Oxford and one at Cambridge, to students to be approved as candidates for Missionary work among the heathen in India and the East.

“That such exhibitions be open to members of the University who have passed an academical year in residence since their matriculation, and be tenable for two years, or for a longer term at the discretion of the Society.

“That the selection of Candidates be made by Electors in each University, to be nominated by the Committee of the S.P.G.

“That every Exhibitioner be required to sign an undertaking similar to that in



use at St. Augustine's College, declaring intention, and in case of failure, treating it as a debt.

"That the question of establishing two additional Exhibitions be considered next year."

11. Read letter from the Bishop of Maine, U.S., asking for a grant towards providing the Ministrations of the Church for some hundreds of English artisans, members of the English Church in Portland, and other towns in the diocese.

Resolved to inform the Bishop that the overwhelming claims of our colonial and heathen fellow-subjects compel the Society as a rule to restrict the sphere of its operations to a narrower field than that to which it extends its sympathies. But as token of brotherly and Christian recognition, that a donation of 100*l.* be placed at the disposal of the Bishop of Maine to help in providing spiritual ministrations for our countrymen in his diocese.

The Rev. J. Long made a statement in reference to the necessity of a Bishop of Heligoland, and undertook to send a paper on the subject.

12. Permission was given to the Standing Committee to transact business of importance during the recess.

13. All the members proposed in May were elected into the Society.

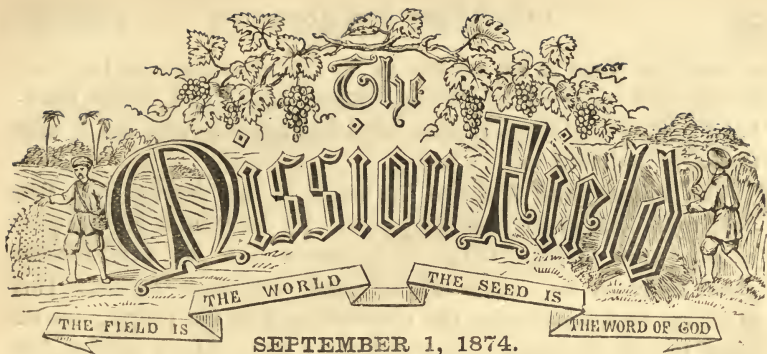
14. The following were proposed for election in November:—

Rev. W. Blake, Wetheral, Carlisle; Rev. J. W. Gedge, Guildford; Lieut.-Col. C. Wise, Twickenham; Capt. Donnithorne, Twickenham; John H. Belfrage, Esq., Sunbury; J. G. Hollway, Esq., Sunbury; J. Hollings, Esq., 6, St. Phillip's Terrace, Kensington; John Collett, Esq., Vicarage, Shepherd's Bush; Joseph B. Doe, Esq., Wanley Ware Hall, Edmonton; Philip Palmer, Esq., St. Martin's Lane; Wm. H. Dalton, Esq., 28, Cockspur Street, S.W.; James Bent, Esq., Sutton Hall, Macclesfield; Dr. Sainter, E. Clarke, Esq., S. Adshead, Esq., Rd. Wright, Esq., John Wright, Esq., W. W. Stancliffe, Esq., and Rev. W. F. Satchell, all of Macclesfield; the Earl of Mansfield, J. L. Tatham, Esq., H. Tatham, Esq., Alexander Scrimgeour, Esq., and Robert John Lodge, Esq., all of Highgate; F. H. N. Glossop, Esq., Isleworth; James W. Russell, Esq., 19, Endsleigh Street, W.C.; Henry Waterfield, Esq., East Sheen; Rev. C. A. Jones, of Westminster School; Rev. J. J. Elkington, St. Mary's, Soho; Edward Shears, Esq., Isleworth; and the Rev. J. W. Horsley, Witney.



Notices of the following Legacies have been received between JUNE 1 and  
JULY 17:—

	<i>£</i>	<i>s.</i>	<i>d.</i>
Miss Temperance Ashbridge, Chesterfield.....	19	19	0
Miss Ellen Mary Beckwith, Hulme, Manchester, one-third of residue.			
Mrs. Elizabeth Bradley, Grantham (duty free) .....	50	0	0
Right Hon. Lady Elizabeth Cornwallis, 36, Charles Street, Berkeley Square (duty free) .....	500	0	0
Mrs. Mary Ann Davis, Bideford .....	19	19	0
Mrs. Elizabeth Gaze, Norwich .....	50	0	0
Mrs. Maria Sarah Huxtable, Sutton Waldron, Dorset (reversionary).....	4,000	0	0
Mr. James Noyes, Chippenham .....	19	19	0
Mrs. Margaretta Payne, Swalcliffe, Oxford .....	300	0	0
Miss Mary Richardson, 29, Howe Street, Edinburgh (duty free).....	500	0	0
Miss Sarah Ann Robinson, Crick, Northampton (duty free) .....	100	0	0
Samyntas Stannah, Esq., 12, Gower Street, Middlesex .....	500	0	0
Miss Henrietta de la Garde Strong, the Oaks Colchester (reversionary).....	300	0	0



## A GOOD REPORT FROM ERUNGALORE, DIOCESE OF MADRAS.

BY THE REV. C. S. KOHLHOFF.

**I**N the review of the work of the past year, as noted in my diary, I find I have spent—not taking into account my journey to Madras in May and June, 1873, on special Mission duty, eighty-five days in work out of Erungalore—that I have travelled 1,131 miles, and that I have administered the Holy Communion forty times.

By the returns of congregations and schools in this district, already furnished, it will be seen that the number of baptized persons on the last day of the twelvemonth was 1,163, being 58 more than in the preceding year: 10 of these consist of accessions from heathenism; and though this number is small, I am thankful to observe that it exceeds that of any preceding year. The character of these newly received converts, and their conduct also, afford me hope that they have been truly turned unto God. One of their number has already passed from this life, and I trust is safe with Christ.

Of the body of professing Christians under our care, I am thankful to be able to say a good many show by their lives that they are growing in grace and letting their light shine before men. Our efforts to form Bible classes for the instruction of the adults have been more and more appreciated, and attended with some success. The meetings held for prayer, especially that on the 20th December, 1872, on behalf of Missions, have been well attended. The

in tructions given us by our Bishop for the observance of this day, w. ich were rendered into Tamil by Dr. Bower, and widely circulated among our congregations, were heartily observed, and I trust the effect produced will be lasting.

The contributions of native Christians in this district have also been more than in the preceding year. By the returns for the year ending 31st March, 1873, it is shown that Rs. 796-12 were given by them for various religious and charitable objects. This is a large sum, considering the circumstances of the people, but we hope to see the amount increased every year. Much interest has been manifested in the success of the Native Pastors' Fund, lately set on foot, and to which alone the sum of Rs. 130-3-1, has been contributed by the Christians. Of this sum Rs. 60 are given towards the support of a catechist, and the remainder applied to the formation of the Native Pastors' Fund in this circle of Missions.

In our educational operations, which have received some check from the withdrawal by Government of the salary grants to masters, we have nevertheless cause to be thankful, as our returns show that there is still an increase over the last year, and that the district still maintains its position in this respect. Nor have we any cause to regret that the Boys' Boarding School was given up, though that was necessitated by the financial difficulties of the M. D. C. in 1871, as this district still continues to send up to the seminary as many scholars as it can entertain.

As regards female education also, I am thankful to say, we are not without encouragement. The Boarding School for girls established at Erungalore in 1845 continues to afford us hope that our labours in this department have not been in vain. Though there are now as many boarders as we can well maintain in the school, viz. 28, the applications for admission of new scholars become more pressing every year. The number of girls in the old station schools is on the increase. We are also glad to learn that those who have left school recommend by their conduct the advantages received by them in this institution. I regret, however, to record the loss the Erungalore Boarding School has sustained by the death of the matron, which took place on the 16th April, 1873. She had served as a teacher and matron in this establishment for upwards of twenty-one years, during which her conduct was such as afforded us satisfaction, and endeared her to the children, who remembered



her with affection even after they had left school. Her removal was so sudden and unexpected, that we have been at a loss how to supply her place. We trust, however, that our endeavours to find a suitable substitute will be attended ere long with success. The progress this school has made is very satisfactory. A higher standard was attained this year by the first class; and at the examination held by the Inspector of Schools on the 7th December, 1872, better results were obtained than last year.

Evangelistic work has also been carried on, though in consequence of extra duties which were assigned to me from the 1st March, 1873, I have not been able to devote so much of my time and attention to it as I consider due to this department of labour. I am thankful, however, to say, that I have had encouraging tokens of the Divine favour in this work. Those who have heard the Gospel from me in years past, and have met me again in my tours this year, have spoken with pleasure of the truths they have heard, and expressed their desire to be further instructed in them.

As my native colleagues are sending up their several Reports of the work done by them, I will only add, that, with respect to my native assistants in general, I consider that they have on the whole done well in the discharge of their duties both in church and school, and in their endeavours to improve their mental faculties, as appears from the rewards they have gained at the annual examinations.

I cannot conclude this Report without expressing my sincere thanks to those who have kindly helped me in my work. I would here mention that by the liberality of a friend to the Mission, I was supplied with four Tamil Bibles, which enabled me to furnish four deserving Christian families with the Word of God, which I trust will be read and heard by them daily. To those who can afford to purchase them, the Holy Scriptures and our Prayer-book, as well as other religious books, have been sold at the low prices at which they are to be had.

May the Lord accept and prosper His work in our hands, to His glory, and for the sake of our Divine Master and only Saviour, Jesus Christ.

## ADDITIONAL NEWS FROM JAPAN.

FROM THE REV. A. C. SHAW.

TOKES, JAPAN, 14th May, 1874.

I HAVE accepted the offer of a Japanese to live with him and teach his three children English. I had a considerable debate with myself as to whether I should undertake the duty, for it involves, of course, an entirely solitary life—but at length made up my mind to do so. For in the first place, the father of my pupils is one of the most prominent men, if not the most prominent, in the country, as far as educational matters are concerned. He has established large schools at several of the principal cities, and is altogether very liberal-minded and progressive. The Government, as usual, placed several obstacles in the way, and would only consent to the agreement by which I was to live with him on condition that I signed the regular form of engagement between foreigners and Japanese. It contained nothing, however, that I could not conscientiously put my name to—the Christian religion not being once mentioned. I do not receive any salary, but stipulated that he should either subscribe a sum of money monthly to some charity, or else take three children of poor parents and educate them in his school. I am sure that this last was a good policy—much better than if I had taken a salary and sent it home to you; for he would never have believed that I had done so: and the general character of foreigners out here is that they are a money-loving lot, so it is our duty to show that in everything we are actuated by disinterested motives—to convince the natives that we desire not theirs, but them. Besides which, I thought that by living alone I could obtain a better hold of the language than if I were with others, and in this I was not mistaken. I think I am making fair progress—and it is not a subject upon which one is apt to be over sanguine—so that I believe my feeling can be depended on. It is, however, a very discouraging up-hill work. There are so many different kinds of language,—I mean such as polite and common—and such numbers of synonyms with delicate shades of meaning, which require the most careful attention and study. Then again, the construction of sentences is so entirely different, that it is generally impossible, in rendering from one language to the other, to do more than give a very free translation.

I still like my teacher very much. He is a kind, and apparently

open-hearted young fellow, and in answer to many prayers—offered up both in England and here—is, I believe, becoming a sincere inquirer into the truth of the Gospel. He spoke to me seriously the other day of the persecutions and trials one would subject himself to by becoming a Christian, and listened very attentively while I talked to him of the Cross-bearers, who were alone to be accounted worthy of the love of Jesus, and of those others who in all ages had gone to cruel sufferings and death, joyfully, for the sake of their dear Master. The idea of being good for the love of a *Person* is such a new and strange motive power that it takes some time for them to grasp it. Buddha never exercised that kind of influence, except, perhaps, over his immediate followers, and his name is a dead word here now even, as far as moral influence goes. It is Jesus Christ only that can make men's hearts turn to Him with a love that is ever fresh, after He has been lost to sight for two thousand years.

I had a very pleasant, as well as a romantic trip into the country, a couple of weeks ago. It was to a place called Miyonoshita, where there are some hot sulphur-springs. The road lay along the sea-shore most of the way for forty miles, and then ten miles more along a narrow mountain path brought me to my destination. The mountains through which I passed are a spur of the Hakoni range, and stretch away to the foot of the great mountain of Japan, snowy Fujisama. The sides of the paths above and below were very steep, and the rocks were covered with masses of delicate maiden hair ferns and graceful vines; while far down below, a little torrent, with here and there pools of dark blue water, went hurrying over the stones on its way to the sea. The day after my arrival I ascended, with much difficulty, one of the neighbouring mountains along the dried-up course of a torrent. It was choked up with great boulders of stone brought down by the floods, over which I had to climb; but the view from the top was so magnificent that it amply repaid me for all my trouble. I had never realized before how exceedingly beautiful Japanese scenery was. Right before me was a mountain gorge, stretching away for a dozen miles, and opening out partly on to the sea, and partly on to a well-wooded plain. The sides of the mountains were covered with great varieties of evergreens, which, further down, were variegated with bushes of bright pink azaleas, just coming into bloom. One could see for fully fifty miles away, and trace the silver riband of



the sea where the surf was breaking on the shore. While I was still watching, a little skylark began to sing just above my head, and so sweetly that it charmed away for a moment the 12,000 miles of land and sea which lay between me and old England.

I also paid a visit last week to what is rather a rare kind of Temple here. It is called Go-hiyaku-rakan, *i.e.* the 500 personal followers of Buddha. There were two temples close together, very old and dilapidated, but showing many signs of former splendour in the richly-carved cornices and pillars to which the gilding still here and there adhered. In the two temples there must have been at least from 1,500 to 2,000 wooden images. They were ranged at both sides of a sloping path, which wound round and round the inside of the building and gradually ascended to the height of three stories. The figures representing the followers of Buddha were about two-thirds of life-size, and were well carved. What struck me as curious, however, and as being at variance with the custom of European artists, was that the faces were really of the Indian type and not the Japanese. When I say at variance with European custom, I mean that a German painter, for instance, painting a Madonna, will paint a German, and an Italian an Italian, and so on; but these were really foreign.

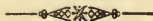
Mr. Myer, the Principal of the Imperial College of Engineers, drove me to see the Temple, and on our way back we stopped to look in at a Japanese school. We pushed the door aside and went in. The little master received us very graciously, and ordered one of the pupils to make standing room for us by moving to one side a great heap of wooden clogs which lay piled together near the door. It made me laugh, and think there must be something in natural selection after all, to see how like the master was to the home ideal of the village school pedagogue. The children—very dirty little children—sat on the floor with little desks before them, on which some were learning to write, and some were merely paddling with their fingers in the Indian ink. A class of larger children stood in a semi-circle round a sort of black board, upon which were inscribed sundry Chinese characters. They took it in turns to answer; one would sing the name of the letter pointed at, and the rest would join in chorus like a pack of hounds. The consequence is, that you can detect a Japanese school from a considerable distance.

Now I must tell you something about the state of the country,

and the prospects of Missionary work. According to all appearances, the Government is at present in a very unsettled condition ; and the reins of discipline are very lax in almost all departments. I believe there is no chance of getting the treaties settled at present. The Japanese are determined to have foreigners placed under their law, and the foreign ministers are just as determined that they shall not. I fear, too, that the feeling of dislike to foreigners is growing. The prospects of our own work, however, are much brighter. Mr. Piper has just arrived—unfortunately with a very sick wife—better now—so that when his brother Missionary arrives we shall have no less than eight Missionaries stationed here in connection with our Church—including of course, the Bishop. I do not know of any Mission in our times—except perhaps, one—which has commenced under brighter auspices. I pray that no unforeseen causes may hinder its work. We cannot, of course, have the same unity in work as if we were under the direction of one mind ; but that is not a matter of such serious importance now, while we are engaged in our studies.

Our service for Europeans goes on very fairly. We have a good average number of attendants, and have purchased an excellent harmonium.

I have not seen Wright for over a week, as I have not been very well, and it is a long walk ; but he and his wife are both in good health. The Missionary Association in my old parish has been so far very successful, I am glad to hear. There are one or two things which I think would be very interesting to the Japanese with whom I am brought in contact—I do not know whether the Society would send them out—a good scrap-book, pictures of scenery, buildings, costumes, &c., and a kaleidoscope. If they could be got, Dickenson and Stewart would send them.



#### NEW MISSION AT TOUNGHOO, BURMAH.

**A**FTER repeated calls from all kinds of persons, extending over a period of some years, it was determined to commence a Mission at Tounghoo. The Rev. C. Warren, whose proved zeal and discretion commended him to the position, was chosen by the Bishop of Calcutta

for this work, and was instructed to open without delay a Mission amongst the Burmese in the town of Tounghoo ; and with regard to the Karens, living many miles distant from Tounghoo, who had made a profession of Christianity as set forth by the American Baptists, but of whom many were anxious to join English Church, he was to follow what course seemed to him to be most expedient. In his report to the Society Mr. Warren describes, first, his work amongst the Burmese ; and, secondly, the nature and results of the intercourse he has had with the Karens. But as this latter feature of his Mission has been made the subject of much misrepresentation, which he finds himself called upon to refute, his report, in so far as it relates to his intercourse with the Karens, is necessarily somewhat controversial in its character, and therefore scarcely suitable for the pages of the *Mission Field*. In saying this, however, it must be borne in mind that Mr. Warren was not only placed where he is by his Bishop, but that his policy and conduct with reference to the Karens is in loyal conformity with the rules which the Bishop has made for his guidance. He has never unduly interfered with the Karens, and we believe that he has exactly carried out the Bishop's wise and judicious instructions. In some future number of the *Mission Field* we hope to be able to make known what fruit this Christian discretion and charitable forbearance has borne amongst the Karens ; but at present we content ourselves with producing Mr. Warren's interesting account of his work amongst the Burmese.

After prefacing his narrative with the statement that since his arrival at Tounghoo he has had chaplain's work to do as well as his own proper work, he says :—

My catechist arrived a few weeks after me. He was some years ago a Baptist preacher at this place, but had been employed on the Rangoon Mission by Mr. Trew and Mr. Fairclough for the previous two or three years. At first I fear he went too much amongst his old Baptist friends ; but as soon as I discovered it I gave him strict orders not to go to them for religious discussion. If they come voluntarily to talk on religious subjects there is no restriction to his doing so. If they wish to come to see me, he may come with them. He is not to take the initiative, however, in either case.

I gave these instructions because I think that though in Christian countries the various Christian bodies freely trade on each other's principles, yet in Mission fields the practice should be as much as possible avoided, and every effort made to show that, however widely



divided, we have a basis in common, and mutual respect. It is almost impossible to carry out this principle in all cases. People's convictions will change by seeing two sides of a question instead of only one. In such cases I think that the fairest and most honourable course is to hear all that has to be said, to point out the arguments we have for our convictions, and then send the applicant back with a request that he will discuss the same subject with his own teacher before coming again.

I have had an excellent opportunity for putting this principle into practice. Not long after my arrival a native Baptist preacher came to me to discuss the question of infant baptism, sprinkling, &c. He was very intelligent, and not only understood my arguments readily, but on one occasion brought a lot of texts he had found out to show the efficacy of sprinkling. He freely agreed with my arguments, and wished me to receive him into the Church. Instead of doing so, I recommended him to go and lay the texts and arguments before his teacher and ask his explanation of them. He subsequently told me he had done so, but still thought our views the right ones. I have lately received a note from him, in which he says that, although he cannot come to see me (why, I wonder?) he remembers my teaching and thinks of me in his prayers. There is no reason why I should not have received this man when he wished me, but it will be much more satisfactory to do so if he should be excommunicated for heresy on the subject of infant baptism, or if he should voluntarily withdraw from his former communion before again seeking to join ours. I regret to find that a report is circulating in Tounghoo to the effect that I offered this man Rs. 10 per mensem more than his present pay in order to buy him over. If this were the case, it is strange that I have not yet accomplished my object, with a subject not merely willing but anxious to come over.

I have administered baptism to four adult persons since my arrival, viz. three Shans and one Burmese. The youngest, who has also been confirmed, is about 21, the oldest is between 60 and 70, the other two are between 40 and 50. Only one had previously received instruction in Christianity from the Baptists. All remain steady and satisfactory. The old man wishes me to baptize his four children; but as he himself is almost past work, and not likely to live long, and the children are very young, I wish first to see my way to providing for them. If any kind friend could give me Rs. 10 or 12 per mensem for them I should have no difficulty. They are nice children,

and two are very intelligent. I have frequent "inquirers," and some are still preparing for baptism.

I must not forget to mention a case of a sad and touching kind. A Burman of about fifty, very respectably connected, was preparing for baptism. He fell sick with diarrhoea, and after some time, as no medicine seemed to do him good, he came to live in my compound; but after a few days I found he was getting no better, and sent him to the dispensary. I saw him a day and a half afterwards, and he seemed much better; but a few hours later, the catechist whom I had told to visit him frequently, came and informed me he was almost dead. It was too late to baptize him, being two miles off, though I went as soon as I could. Church prayers were read by the catechist at his burial, though not the proper Service. Crowds of Burmese followed, and had some sort of service or ceremony afterwards, but the body was not disturbed.

From the first I commenced to get subscriptions for schools. Several gentlemen of the station have given very liberal support. Some Burmese officials promised to raise Rs. 1,000, if I could get the approval of Government; others gave at once, more or less liberally. I have no doubt that an S.P.G. school would be popular.

By the kindness of the Calcutta Committee, and the liberality of the Bishop, I have at last secured a site, with a large building on it, for the moderate sum of 650 rupees. The house I am anxious to pull down and rebuild. Three or four hundred rupees will be required to do it, and something more for fitting it up; but when accomplished we shall have a school that will bear favourable comparison with some that have cost several times as much.

We have a small Burmese girls' school, which, however, has had but little attention paid to it as yet. Circumstances are more favourable for superintending it now, and hence we hope perceptible progress both in numbers and efficiency will shortly be seen. A mistress from home would find ample work here. There is a considerable number of deserted Eurasian children who ought to be taken care of. The European residents would give liberal support for this object, and a sort of Orphanage could be established in connection with the school. The whole subject, however, is one of much difficulty, and scarcely fit for discussion in a Missionary report.

I trust I have been able to do some good by distributing medicines. Before leaving Rangoon I ordered a chest, in the hope of

being able to pay for it from Mission funds. On hearing this a kind friend at once placed the amount at my disposal. I have distributed to all creeds and races without distinction. It is singular, but I have the greatest difficulty in assuring them that I do not accept remuneration for these little acts of kindness. At first they used to bring money, and offer almost exorbitant sums for the most trifling favour. For instance, my wife rubbed a few drops of mustard-oil into a child's neck; the mother immediately held out a rupee. Time after time, men have asked for a bottle of "pain-killer," with their rupee in hand. Only a day or two ago a man asked me for two rupees' worth of quinine, and when I asked how much he expected, marked out a circle on his hand a little larger than a florin. This eagerness for European medicines is more noticeable amongst the Karens than the Burmese, and may probably be accounted for by the fact that they have no professed native doctors, like the latter people, and perhaps the additional fact that so many of them are Christians.

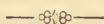
I have before told you that I consider this the most hopeful field for a Burmese Mission that I have visited in Burmah. The almost insuperable obstacle of "tone zan," or old customs, is much less strong here than elsewhere. Probably the near vicinity of the Karens and Shans may have had some effect in lessening it, and especially the conversion of so large a number of the former. There is another cause which has produced results in our favour. Some years ago a Phoongyee quarrel took place in Upper Burmah, when one man separated himself from the rest and came and settled at Tounghoo. He re-read the Bedagat, and commenced a new sect, in which the worship of images was prohibited, and even their presence in the kyoung. He professed to worship one Almighty Being, living and wise. This teacher had a good number of young followers, and a great number of the Burmese people were favourably inclined to the doctrines. The opposition was so strong, that subsequently the kyoung was deserted; but the seed sown was not without effect. Many still believe in the One Living and Wise God, not the quiescent, unconcerned one of Niebban. This was a great step towards Christianity, and the man who came for instruction, but died before baptism, proves it to have been so, as he was one of the believers. The other Burman I have baptized was also well acquainted with their teachings and principles. I hope to be able in my next Report to send a full account of this kyoung and its inmates.



Again : education, I am inclined to think, is likely to produce far more direct results here than in any other place I know. A lad, who had been for some time in the Baptist school, came to visit me several times, and at last asked for a letter of introduction to our school at Rangoon. When he came to say, "good-bye," he volunteered his intention to come to me when he was well taught and ask for baptism. I have baptized school-boys at Rangoon, but I never knew of one who wished to study for the purpose of qualifying himself.

One more proof. A few hours ago, a Burman, with his wife and two daughters, came to see me, and said they were all desirous of being baptized. He came from Moulmein, where he had learned something of Christianity about three years ago. It is seldom a woman joins with her husband in embracing Christianity, and I doubt if either would have had the courage to do so had they remained in Moulmein.

In concluding my remarks on the Burmese work, and the prospects of S.P.G. here, I can only express my gratitude and satisfaction at being in a station where there seems such a good opening for real Mission work.



## THE MAURITIUS MISSION.

BY REV. R. J. FRENCH.

*June 30th, 1874.*

**I**N reviewing the work of the past six months, I think I may safely say that fair progress has been made. The number of Mission stations at present occupied by S.P.G. in different parts of the country is as follows:—1, Port Louis and suburbs; 2, Maheburg; 3, Souillac; 4, Moka; 5, Pailles and Cassis; 6, The Morne.

Port Louis, with a very large population, of course stands out from the rest as needing more agents, and as the Mother Church of the Mission. Each of the other stations is made a centre of Mission work. A trustworthy catechist is located in each, and in each there is a church, where service is held on Sunday, and at least once on some week-day. The Missionary pays periodical visits to each station in turn. At these visits of the Missionary the catechist makes an effort to gather together all his people. A special service is held and an appropriate sermon preached by the Missionary. The

catechumens are then examined publicly; and the sacrament of Baptism administered to those who are prepared to receive the same. The people show great readiness and joy in attending these gatherings; and they are, I am sure, seasons of rejoicing and refreshing to the Missionary himself as well as to the catechist. All are led to feel that they are disciples of a common Master, and that the doctrine of the Communion of Saints is not in word only, but in demonstration of the Spirit and of power. One seems in such assemblies to gather fresh strength, courage, and hope, which go far to compensate for disappointment, apathy, and even contempt, which one often meets with on less auspicious occasions.

1. *Port Louis.*—To this large centre the Rev. John Baptiste has been removed from Maheburg, and catechist Joseph sent in his place. This is a good arrangement for Rev. J. Baptiste himself as well as for me, as it enables me to leave town more frequently to visit country stations which are at long distances from each other. During the past six months there have been 10 adult baptisms in Port Louis, besides 4 of children. There are candidates for Confirmation, which rite will be administered on St. James' Day. The largest attendance at any service this month of the Tamils was 80 adults, and of the Telugoos 30 adults. Last Sunday about 80 attended my class at the Civil Prison. As a significant fact, I may mention that heathens not unfrequently attend our services at St. Mary's. Last Sunday four came to the morning service, and paid much attention to everything that went on. While work among the Tamils occupies my chief attention, I derive much encouragement from the steady growth of the Telugoo congregation. Alphonse, the catechist for the Telugoos, works wisely and well, and gives promise of much fitness to become the future pastor of these people. The other day I had the pleasure of performing for the first time the Marriage Service in the Telugoo language. The Telugoo Church here—only now in its infancy—numbers about 60 at present.

With a view to bring as many people—Christian and heathen—together as possible, I have established a Monthly Missionary Meeting, from seven to nine on the Wednesday evening nearest to the full moon. The largest attendance I have had at present is 40, but I am in hopes it will grow. Some subject in connection with Mission work in Mauritius, India, and other countries, is taken up. A definite subject is prepared by two catechists in turn, by

Rev. John Baptiste and myself, and by two of the most intelligent of the people. When necessary, I give them notes for information. Between the speeches a hymn or lyric is sung. Such subjects as the qualification and work of a good catechist and of a good pastor, how the people can help in Mission work, the hindrances to Mission work and how they may best be overcome, volunteers for Mission work, &c., have been treated of. Much useful information is given and received at these meetings.

2. *Maheburg*.—This is an important field of work, and is really a station that ought to be occupied by a good native pastor. It is a large town, but I am sorry to say there are only about 60 or 70 Christians, all told, in connection with our Mission. There have been six adult baptisms during the past six months. I know it is the desire of the Bishop, and I fully concur, that a native pastor should be placed at Maheburg as soon as possible. The services are held in Christ Church. Catechist Joseph is working here with all his heart.

3. *Souillac*.—This is a comparatively new field of work. Catechist Devasagayam is located here, and does his work well. There is now a Church of some 60 people. I was down there last month, and was very pleased with all I saw. About thirty people got leave and came in from neighbouring estates, and thus showed their readiness to forego a day's wage in order to profit by the services of the day. There were seven catechumens examined, who afterwards received the sacrament of baptism.

4. *Moka*.—During the period under review, there have been five adult baptisms. The catechist Solomon is painstaking and diligent, and spends his time mostly in visiting the estates.

5. *Pailles and Cassis*.—I beg to enclose the last Monthly Report of catechist John Baptiste. He is the only agent who can write in English. There have been three adult baptisms during the period we are reviewing. I am sorry to say that John Baptiste, catechist, is often very sick and feeble; he suffers much from fever, as I may say all our agents do more or less.

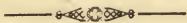
6. *The Morne*.—This station was visited lately by the Bishop, and his Lordship expressed himself in our last committee meeting as satisfied with what he saw. Over sixty persons attended the service, and there were ten communicants. The school lately opened was in full working order, with an attendance of about thirty. This station lies very much out of the way. By an arrangement which the Bishop has made, it is much more often visited than



it used to be when under the charge of the late Archdeacon. The people are mostly Malagash, or descendants of Malagash, though they seem to have lost the use of the Malagash language and speak the Creole of Mauritius. There have been two baptisms in the district.

The more I see of work here, the more I am convinced of the necessity of a superior native agency. It is generally felt, both by the Bishop and the Missionaries, that the pastor system would work well here. Mr. Buswell, (C.M.S.), and myself, have been commissioned by the Bishop and clergy to draw up a paper on this important subject. The work is in hand; but as an experienced Indian Missionary is about to arrive here to take charge of the Calcutta congregations, it has been thought best to wait a short time to avail ourselves of his opinions on the subject. As soon as our paper is presented, the Bishop will, I believe, express himself formally on the subject; rules will be drawn up, some two or three eligible men who have proved their fitness for the office will be brought forward, and the system set in working order. I will duly inform the Home Committee of what measures may be taken to establish the native pastorate. At present the matter has hardly taken a definite shape. I shall try to get one pastor for the Tamils, and one for the Teluguos. The people will, I am sure, contribute a fair share of the pastor's salary, and Government also helps liberally.

With regard to the education of the Indians, we are waiting for some great measure which is to be brought forward by Government to meet the wants of the whole colony.



## SKETCHES OF MISSION WORK IN BRITISH GUIANA. †

### THE COOLIES.

BY THE REV. W. T. VENESS.

N EARLY 100,000 hogsheads of sugar are produced in British Guiana annually. This could not be done but for the Coolies, who are brought thither from the East Indies, and who form about one-third of the population. These people are, by religion, chiefly Hindus and Mohammedans; but there are a few from Madras who are Roman Catholics. There cannot be less than 60,000 of them in all. The very existence of the colony depends on the regular introduction of these, or other labourers; for the negroes

cannot be relied upon for constant work, being naturally of an indolent disposition, and not averse to taking advantage of the exigencies of their employers.

The Coolies are introduced into British Guiana under an indenture binding them to labour in the colony for a term of ten years, at the expiration of which they are entitled to a return passage to Calcutta free of expense. If they choose to remain for a further term of five years, they receive a bonus of \$50, still retaining their right to a free passage to Calcutta. From the time that they are recruited in the country districts of India till they return to their native villages they are under the keen supervision of the Government authorities, and their relations to the planters are determined by a code of regulations as stringent as the most zealous and vigilant Abolitionist could desire. The effect of all this is to make the Coolie in British Guiana a far happier man than if he had stayed at home. One need only to look at a batch of newly-arrived immigrants, and then go on to an estate and inspect the condition of those who have lived in the country for some time, to witness the contrast. The one set are gaunt, ill-clad, woe-begone and poverty-stricken; the other cheerful, well nourished, comfortably clad, and well-to-do: their women, and plump, bright-eyed children, are adorned with gold and silver ornaments of no mean value, and many of the men are shopkeepers, owners of cattle, and have money in the bank, or put out at interest. In their native land they could never even have dreamed of such good fortune.

Compared with the teeming millions of India 60,000 or 70,000 souls may seem of small account—it is barely one-half of the lives lost by the Orissa famine;—yet in the eyes of a Christian nation it should be no slight reproach that so large a proportion of the population of one of our thriving dependencies should remain in the darkness of ignorance and superstition. We may well believe that it was in the good providence of God that the Coolies should leave the land of their birth to seek for “the meat which perisheth,” in order that through it they might procure “that meat which endureth unto everlasting life;” and the Church will fail of her duty if that heavenly bread, which giveth life to the world, be not dispensed to them through her instrumentality.

The presence of so large a body of aliens ought to raise serious apprehensions in the minds of the dominant race for the tranquillity of the country; and even those who are not zealous for the spread of Christianity must acknowledge that nothing tends more to make a people quiet and contented than a consistent regard for its beneficent precepts. It becomes, therefore, not simply a matter of Christian duty, but also a requirement of State policy, to Christianize these East Indian Coolies. That but little has been done hitherto in this direction can hardly be laid to the account of the Government, although there are those who contend that, in a matter of such vital importance to the well-being of the community, active steps ought to have been taken by those in authority to procure

Christian teachers for our heathen immigrants. Yet it is difficult to see how, in a country where the Church is not established by law, and the principle of concurrent endowment has been adopted, any other course could have been pursued than that which has commended itself to the judgment of our rulers in past years—viz. : to set apart annually a certain sum from the public revenue for the payment of Missionaries to the heathen immigrants, leaving the several religious bodies to procure the services of such Missionaries, if it lay in their power. To the credit of the Combined Court it must be said, that it has always cheerfully responded to the calls which have been made upon it with a view to the carrying out of this most desirable object, and in this respect it has unquestionably given expression to the feeling of the major part of the population.

How is it, then, that in the course of a whole generation so little work has been done in the way of evangelization among the Coolie population? The reason is not far to seek. So soon as a goodly number of immigrants from India had arrived in the colony, and the problem of providing for their spiritual wants had forced itself upon the attention of the heads of the Church in British Guiana, a correspondence was opened with the Bishop and the Archdeacon of Calcutta, and also with other parties, with a view to procure Missionaries who could address these people in their own vernacular. The response was always the same—"We cannot find men to supply the crying needs of our own hundreds of millions." One or two persons were tried for the work, but were found wanting. It was then seen that the only hope of raising these poor ignorant creatures from their pitiable state was to lay hold of the children and strive to educate them to better things. Through the ready acquiescence of the proprietors and their representatives in the colony, schools were established on plantation "Enmore," and several other estates in Demerara and Essequibo ; and in Berbice a considerable impetus was given to the cause through the exertions and influence of a Christian lady—the late Mrs. A. Winter. Through much trial and great difficulties,—arising from the impossibility of procuring competent teachers, the wild, undisciplined habits of the children, the aversion of the parents to punishment in any form being inflicted on their little ones, and the objection of the managers to being deprived of their labour—these schools have been established, and are now doing an important work in the education of the rising generation. Others also have followed in their wake, and a recent ordinance made it a condition of the children of immigrants being indentured, that schooling should be provided for them to the satisfaction of the Government.

But what of the adults? At length, in 1861, a young student in Bishop's College, Calcutta, was induced to give himself up to the work of preaching the Gospel to his countrymen in British Guiana. He was ordained by the Bishop, and his salary was provided from the public chest. For nearly ten years he was engaged in this work, visiting every estate from one end of the colony to the other, with but trifling success, the people being obstinately attached to their old



superstitions. His reports breathe a continuous air of disappointment, and, while telling of hope for the future, recount but little of progress in the past. In truth, Mr. Bhoose felt that a task was laid upon him beyond what any one man should be called on to bear, that his time was frittered away in travelling long distances in a country in which communication is exceptionally difficult, and that his energies were paralysed by the necessity which forbade him to concentrate his efforts. In 1871 the importance of having an efficient corps of interpreters for the magistrates' courts and courts of law presented itself to the Governor, and Mr. Bhoose resigned his post as Missionary to the Indian immigrants, and was placed at the head of the interpretation department. I should mention, that at this time there was a Wesleyan catechist working among the Madras immigrants, who are comparatively few in number and speak Tamil, and that the Messrs. Ewing of Glasgow had built a place of worship on one of their estates in Demerara, and paid the salary of a clergyman of the United Presbyterian Church who had spent some time as a Missionary in India, and could preach in Hindustani. There was also a medical infirmary stationed on an estate in Berbice belonging to Charles McGarel, Esq.

It had now become evident that it was useless to look to India for supplying the needs of the Church in British Guiana. If the Gospel was to be preached among the Coolies, it was manifest that the men who were to preach it must be found in the colony itself. Mr. Bhoose had selected a few men who were employed as catechists at the expense of the Diocesan Church Society; but these teachers were but ill-qualified for their work, and the experiment was not satisfactory. In process of time, perhaps, by careful selection, more suitable instruments may be discovered; but the work can never proceed satisfactorily until a school of the prophets sends out its well-trained catechists to every estate in the land.

There is a prospect of this desirable consummation taking place. Last year an important sugar estate in the neighbourhood of Georgetown—plantation "Bel Air"—came into the possession of Charles McGarel, Esq., and immediately Quintin Hogg, Esq., who is interested in the property, began to concert measures for the moral and spiritual advancement of the labourers on the estate, particularly the heathen Coolies. A large and commodious school-house was erected, and a teacher appointed; a residence for a clergyman was required, and 1,000*l.* paid down to form the nucleus of his salary for five years. The munificence of Mr. Hogg is more deserving of mention in that at this time the colony was suffering from a paroxysm of severe commercial depression. Nor does the outlay here detailed represent all that he has done. The furniture and fittings of the school, and the frequent shipments of Bibles, illustrated periodicals, scripture prints, &c. &c., demonstrate a continued interest in the work so nobly commenced. The clergyman to whom this charge was committed, the Rev. S. Coode Hore, is a man specially adapted for Missionary work, and has made the languages of India his study.

His duty is to visit the Bel Air estate, take charge of the school, and visit the hospital ; he is also to visit as many of the adjoining estates as possible. Beyond this, the district of St. James the Less (extending from Town to Cumings's Lodge, exclusive) was assigned to him, and under him is a Coolie catechist who is supported by the Church Society, whose work Mr. Hore reports to be of great importance, as preparing the road for the extension of the Mission. Mr. Hogg has suggested that the members of the Church should raise another 1,000*l.* by subscription—and has promised, if this be done, to give an additional 500*l.*,—and that the whole should be invested, in order to form a permanent endowment for the Mission, which is intended to embrace a Training School for Coolie Christian teachers, where East Indians may be specially trained and fitted for their own particular duties, and from which a continuous stream of competent native catechists and instructors may issue forth.

At a special general meeting of the Church Society, held Sept. 12, 1873, it was resolved that the Society should undertake the charge of the Mission ; and a committee was appointed, with a view to “disseminating information as to the nature, object, and work of the Mission, for collecting and disbursing the necessary funds for its maintenance, and for regulating and controlling, in subordination to the Church Society, its temporal interests.” This committee, in their published appeal for aid, state that, “to carry out in its full proportion the scheme so wisely propounded and set afloat, at least three times the original amount of 1,000*l.* will be required ;” and they call upon the proprietors of estates, resident or non-resident, all who take an interest in the conversion of the heathen, in short, the Christian community at large, to come to their help, and not simply to establish, but to ensure the vigorous and effective support of the Mission for at least the next five years. As yet, owing to the great stagnation in business, this appeal has met with only a very partial response, but, as it is hoped that brighter days are in store for the colony, it may confidently be expected that English churchmen will rise to the height of their responsibility in this important matter, and that a helping-hand may not be wanting from those in the mother country who realize the full value of the blessings of that Christianity which has cost them so little.

But it may be asked by those who are strangers to the colony, “Why do not the parochial clergy preach the truth to the heathen immigrants located in their respective parishes ?” I do not say that nothing has been done in this way : only what has been accomplished is of such comparatively small account as not to call for separate notice. And yet several of the clergy have taken a very considerable interest in these poor expatriated Asiatics. They have spent many a night in striving to master the difficulties of the language spoken by them, and have done their utmost to instil into their minds some of the simple truths of Christianity. But unless to the clergyman's slight knowledge of Hindustani there be added a little smattering of English on the part of the Coolie, there is but small chance of their

being able to communicate with each other in regard to the commonest things ; and this difficulty is greatly increased when they come to speak of spiritual matters, and to express theological terms which have no equivalent in the Eastern language ; consequently the result has generally been to make the clergy feel that their time would be better spent in trying to make good Christians of the negroes, who are English-speaking people, and so, by their consistent life and conversation, to demonstrate to the Coolies the advantages of Christianity in a practical manner ; and also in leaving no stone unturned to bring the immigrant children into their schools, than to undertake the all but hopeless task of combating the obstinate prejudices of the elders, and seeking to bring them to a knowledge of the Christian faith. It is true a man now and then may be raised up who has a great facility in mastering foreign tongues : and with such a man the task could not be fruitless ; but even he would have to acquire, with the power of speaking their language, an insight into the peculiar habits and modes of thought, religion, history, and manners and customs of these people. If it were to please God to send such an one into the field, it would not be too much to look for a wonderful haul of fishes in the Gospel net. Meantime, but ordinary instruments are at hand for the task, and it would seem that God would have us learn to wait in patience for the outstretching of His mighty hand, and know that it is by no human power that the work can be accomplished.

Never was there so favourable an opportunity of sending the Gospel among the Coolies as is now presented through the munificence of Mr. Hogg. The framework is provided ; it only needs that the members of the Church should come forward and supply the means for completing the edifice. It will not be difficult to find intelligent youths who have passed through our schools, and who will offer themselves to be trained for the office of evangelists ; but they must be boarded and clothed and fed while the work of preparation is going on. Even now there are men who have found the truth, and who, without any pretensions as teachers, are humbly striving to make it known, each in his own respective neighbourhood, without hope of pay or recompense. And it must be borne in mind that the forsaking his own and adopting the Christian religion, on the part of a Hindu or Mussulman, is not a matter of small moment. He becomes an outcast, and is spat upon, vilified, and treated as accursed. Even his own relatives and dearest friends turn their backs upon him and regard him as lying under an interdict. Is it wonderful then, that, with the prospect of this terrible deprivation of what makes life sweet and enjoyable before them, converts should be slow in coming forward ? In India (the Bishops tell us) "the condition of many of our Missions is rather one of stagnation than of advance. There seems to be a want in them of the power to edify, and a consequent paralysis of the power to convert. The converts too often make such poor progress in the Christian life that they fail to act as leaven in the lump of their countrymen."



This is not an encouraging picture ; but so far from making us in British Guiana draw back from the work on the score of the difficulties it presents, we should gird up our loins and strain every muscle to accomplish what it is evident that Missionary labour in India will not do for us. For years and years to come the steady tide of immigration that sets in from India to British Guiana, carrying along with it some 8,000 or 10,000 souls annually, will present us with nothing more nor less than a mass of heathenism. But Hinduism, transplanted from its sacred shrines and abodes of superstition, and from the fatal contagion of example, and debarred (to a great extent) by the force of circumstances from keeping up the strict requirements of caste, will gradually wither and fade away like a sickly plant removed from a congenial soil to an arid heath. Again : it is a favourable circumstance that, of the large number of these people located in the colony, only a few hundred return to India every year, notwithstanding that all who have completed the term of their indenture can claim a free passage back to Calcutta ; and of those who do go, a large number, seeing the advantages which the labourer in British Guiana enjoys over his countrymen of the same class at home, return to the land of their adoption. Hitherto but little has been done to induce these people to settle in the country and make it their own, as has been the case in Trinidad ; but a more enlightened policy has of late years taken the place of that morbid antagonism against the establishment of free village communities which possessed the planter-mind, and we may hope to see Coolie villages springing up in different parts of the colony ; and Coolie cattle-farms utilising the far-stretching savannahs that lie between the great rivers and afford excellent pasturage for innumerable flocks and herds, but which are now abandoned to the jaguar, the wild deer, and smaller animals, as well as wild fowl, that at present are the sole tenants of these boundless wastes. When that time comes, these people, cut off to a great extent from contact with their heathen countrymen on the sugar states, and from the pollution of that fresh flood of heathenism that streams into the colony every year ; relieved also from the impetus which the looking forward to, and longing for, a return to their native country is sure to give to the old and cherished superstitions in which they were brought up, and which always link them to the land of their birth, will offer a fine field for the zeal of the Christian Missionary. The fields will then be white for the harvest. O that the Church may be prepared for the emergency, and be ready with labourers to send into the harvest field !

In the meantime, her duty is to be waiting and watching. The gathering of material, the preparation of instruments, the making of straight roads and plain paths over the mountains that bar the march of her vanguard towards the stronghold of Satan, is the work of all who are enlisted under the banner of Christ Crucified. Let there be but a perfect understanding as to the object to be accomplished, an united and hearty co-operation, firm discipline, rigorous self renunciation, and an unswerving trust in Him " from whom all holy desires,

all good counsels, and all just works do proceed," and there can be no question as to the victorious result which shall crown their enterprise. Upon the churchmen of Guiana of this generation it depends, humanly speaking, whether the colony and those whose interests are embarked in it shall go on prospering and to prosper, or whether it and they shall wither under the curse which a reckless disregard of duty, an indolent abdication of responsibility, and an utterly selfish appropriation of benefits, is sure to entail sooner or later. Let us trust that they will gird themselves manfully to the battle, and pass through their trial with credit and distinction, cheered on by the loving voices and sympathising hearts of fellow-workers in every part of the world where the British ensign flies, or the blood-red cross beckons on the true follower of Christ to "do or die."

### THE INDIANS.

BY THE REV. W. H. CAMPBELL.

The Rev. W. H. Campbell, Missionary of the Upper Essequibo, contributes the following interesting information :—

At *Bartica Grove*, I have been much cheered by the readiness with which the people enter into my plans for the spiritual and temporal good of the Mission ; and although, on the other hand, there is much to dishearten in the apparent indifferentism and apathy of many of them to religious truths, and a sad falling away of many of our young people into open sin, still we can take heart, and believe that earnest, prayerful, loving efforts will carry along with them the Divine blessing, and that what now looks so dark and gloomy will at length be dispelled as the truth as it is in Jesus comes home to their hearts.

The school, too, I regret to say, exhibits a falling off in numbers. This, I believe, is in a great measure due to the want of a road through the forest connecting the outlying districts with the village proper, and necessitating the use of batteaux to bring the children to school. On mentioning this at a public meeting, I was highly gratified when one and another came forward and volunteered their services to cut a road to Bideraboo, the extremity of the Mission lands (possibly a mile long, or thereabouts), and on my coming again a week after, it was completed ; so I hope the result will be larger congregations in the church, and an increase in the attendance of the children at school. The Mission is neat and clean, and, viewed from the river, forms as pretty a picture as I have ever seen in this colony.

Divine service is held weekly (Tuesdays), with a celebration of the Holy Communion. I increased my visits from two to four, and with the new year I hope to give two additional services on Sundays myself, and two on the alternate Sundays by Mr. McCloggan, my principal catechist. We have no regularly appointed catechist here at present, but I hope eventually to get a good man to supplement my work and to take charge of the school, which is now

under the care of a former scholar, who does her best, and takes much interest in her work. But the necessity for a catechist is obvious.

The West Indian Bishops, when they came to the late Conference, visited two of the Indian Missions, viz., St. Edward's and Bartica Grove, and on the 4th November the Bishop of Jamaica addressed a few loving words to between four and five hundred Indians, who had been assembled (on a short notice) to meet them. An offertory, on that occasion in aid of the Guiana Diocesan Church Society, amounted to \$18'79, or 3*l.* 18*s.* 3½*d.* Speaking of this latter fact, in 1872 the Indian Missions contributed to the same Society \$206, or 42*l.* 18*s.* 4*d.*, and the list this year shows no diminution in their offerings, as we have just sent in, for 1873, \$214'73, or 44*l.* 14*s.* 8½*d.*

The church will soon require a few repairs where the wood-ants have made their inroads; otherwise the fabric is in pretty good order.

The school-house, built by my predecessor, was finished and opened on the 5th September, amidst general rejoicing, and especially among the little ones, to whom a school treat appeared an event in their lives, judging from the pleasure and delight manifested at the sight of the good things kindly provided for them by the principal members.

I have much pleasure in mentioning that two of the ladies of the congregation presented a very handsome altar-cloth at the service on Christmas morning. As you might like to hear how I spent my first Christmas in my new district, I will give a brief account of it, commonplace as it is.

On Christmas Eve, at a quarter to eight, I left her Majesty's penal settlement (my residence as chaplain) in our Mission boat, *The Southern Cross*, manned by eight Arawá Indians, all perfectly naked—with the exception of the primitive fig-leaf, or que, as they call it—and who sat with their faces to the stern of the boat. I was much pleased to find that a tent had been erected over my seat of the leaves of the manicole palm, a very acceptable shade from the sun by day and the heavy dews by night. Away we went over the "silent, unpeopled water," as fast as eight good Indian paddles could propel us, and after an hour's pull we reached the sands at the foot of the hill on which St. Edward's stands. When I got to the top I witnessed a scene impossible to describe. In the foreground was the little crabwood church, brilliantly lighted up with candles (the gift of the Indians themselves), and pouring a flood of light through the open doors and balconies on the various groups, some unclad, some partially clad, and others very much bedecked with finery, congregated outside. While in the background, on the skirts of the forest, were to be seen the Indian logies, thatched with the leaves of the trooly, or manicole palm, standing out in bold relief by the light of the numerous fires: dusky, naked figures, flitting ghostlike backwards and forwards,



and now and then queer-looking faces peering out of hammocks ; add to this the rustle of the leaves of the forest trees, the hum of human voices, mingling with the occasional chattering of parrots, the dash of the waters on the rocks below, and you have a picture which I find it impossible to do justice to.

How unlike a Christmas Eve at home, with all its surroundings ! At a quarter to eleven we went into the little chapel, and commenced evening service, and at twenty minutes to twelve I preached on the wonderful events of the first Christmas morning. Before the service commenced the majority of my congregation had been perfectly unclad, with the exception of the little bead-cloth round the loins (called a que, woven into a variety of devices with beads of various colours), but now, decently attired in white garments—type of the garments made white in the blood of the Lamb, which I trust they will all wear when they appear in the heavenly temple before the presence of the Father,—they sat quietly, and reverently listening, while now and then a gleam of pleasure flitted over their apparently stoical faces. It is a trial in some respects to the young preacher to address an Indian congregation ; you may speak most earnestly, but as you glance at their upturned faces to mark the impression you are producing, it almost seems as if one were addressing so many inanimate objects, instead of living beings who have feelings in common with ourselves. They certainly have those feelings under a greater degree of control than we have, judging from the rare occasions on which they manifest them. However, for once I was pleased in noticing the intenseness of their gaze, and the opening of their large dark eyes, as I proceeded in the beautiful story of the Child Jesus. At five minutes to twelve I concluded my address, and we all then knelt down and spent a few minutes in private prayer. At twelve o'clock, the bell (so called, otherwise a yard of steel, struck with a large nail) tolled out the hour, and when its last tones ceased, we rose from our knees and sang, "Hark, the herald Angels sing." Then went on with the Communion Office, and eighty-one Indians communicated. It was very touching to see these children of the forest kneeling humbly at the altar-rails on that early Christmas morning ; and as one compared the past with the present, the words of the Apostle seemed peculiarly applicable, "That at that time (they) were without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope, and without God in the world. But now in Christ Jesus (they) who sometimes were far off are made nigh by the blood of Jesus." It seemed almost a realization of the 2nd Psalm, "Thou art my Son, this day have I begotten Thee. Desire of me, and I shall give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession."

I think they will not soon forget their first midnight Christmas service ; and I humbly hope that when they return to their forest homes they will carry their Saviour along with them, Whose presence alone can enliven their gloom ; and, while sitting around their fires

in the logies, will repeat again and again in their own mother-tongue the wondrous story of the Babe of Bethlehem and His love for them.

I returned to my home about three in the morning, after a tedious pull of an hour through the heavy mists which enveloped the river. I then rested for a couple of hours till five, and a cold bath revived me for the day's work. Again a boat awaited me at the Stelling, manned by Indians from another Mission, and away we went through the heavy mist, which prevented us from seeing anything in the opposite direction to that of the previous evening. After another hour's pull, we reached Bartica Grove, and the gladdening chimes of the church-bells re-echoed to my imagination the teaching of that holy, happy day, "Glory to God in the highest, and on earth peace, goodwill toward men."

Here, again, I had a splendid congregation, composed of Carabese, Arrawak, Acawòio, Macquise Indians, and Bovianders (a mixed race, which has sprung up on the banks of the river). I had full service, and preached, and administered Holy Communion to seventy-four persons. It was very pleasing to look at the communicants as they came up, and see what the story of a Saviour's love had wrought. Instead of enmity and hatred and contempt for one another, now they knelt side by side, united in a holy Brotherhood by the blood of Jesus. Looking upon the picture now before us, and looking back to the time when the dark places of this river had been full of the habitations of cruelty, hatred, and bloodshed, we may well say there is a power in Jesu's name which can produce such a mighty change. We may well exclaim "What hath God wrought!" I returned home again; and in consequence of a heavy tide did not get back till the time appointed for divine service for the convicts, so, without as much as breaking my fast, I again had full morning service, sermon and holy communion, and it was not till two o'clock that I tasted breakfast. At four o'clock I again held evening service, and thus concluded my first, and I may say the happiest, Christmas Day I have spent during the seven years I have been in the colony. Strange to say, I felt less fatigued than I usually do after an ordinary Sunday service. I often think that on such occasions we gain a strength unknown to us on ordinary occasions.

*St. Edward's Mission.*—Mr. McCloggan is in charge as catechist; he is an earnest, hard-working man, and I hope the Bishop will eventually ordain him deacon. He knows the language, and is much beloved by the people at this Mission. We have large and earnest congregations here at every service (weekly) and it is a rare thing when I do not have baptisms. When the Indians come from the interior we put them under instruction directly they land on the Mission. Subscriptions are being raised for a good bell. We have a nice harmonium, the cost of which was \$120, and a Mission boat worth \$70, all raised by voluntary contributions among the Indians. The church is in good order, and the school

is well attended. I visited this Mission once a fortnight during the quarter.

*Macedonia Mission* is under the care of a catechist, G. Richardson, an Indian. He is very painstaking, and I am pleased with his work.

The church is still a logie, thatched with the leaves of the trooly palm, and the sides are lathed up with the bark of the eba palm, but the Indians are cutting crabwood (the mahogany of the colony) for a new chapel, which I hope will be erected about Easter. I visited this Mission monthly during the last quarter. It is a long and tedious journey from here, and the weather has been very unfavourable for more frequent visits.

*Thessalonica Mission*, about three and a half hours from here, with the tide, is under the care of Miss Richardson. I regret to say that I have been unable to visit this Mission at all since I came here, but I hope in 1874 to visit it monthly.

The following is the scheme I trust to be able to carry out with the new year, viz. : to visit Bartica Grove, six times per month ; St. Edward's, four times per month ; Holy Name, twice per month (the catechist, Mr. McCloggan going alternate weeks) ; St. Mary's, Thessalonica, once per month.

BY THE REV. HENRY JOHN MAY.

Last mail I sent Mr. Bullock a bank bill for 27 $\frac{1}{2}$ ., the amount of offertories collected for your Society, in connection with the Day of Intercession, and to-day I send you the second of exchange, in case anything should happen to the first.

We are all very sorry that the amount is so small, but really the day was one of the worst I have known for many a long year, and only those who live here know what a Demerara wet day is like. On looking back in my preacher's book I find I made the following entry :—" Rain set in last night ; the heaviest we have had for many months. Estates under water, villages in a dreadful state. Some eight and a half inches of rain fell in about forty-eight hours." This will give you some idea of the day that was fixed for the General Intercession ; still many braved the pitiless storm, and joined in prayer and Holy Communion.

Since my return to the diocese I have taken up some new work at a place called Fort Island in the Essequibo River. It was in my charge when I was Rector of St. Peter's, Legnan, in the same river ; but my successor declining to visit it last year, I wrote to the Bishop offering to take it up again, for it is a very interesting post, and his Lordship gladly accepted my offer. My first visit was paid in October, and I shall never forget the gratitude of the people when I reached the Mission. It was quite a meeting of old friends, and it was evident they appreciated the offer which I had made. The island itself is about thirty miles from my present rectory, and it is reached by



water. We have a very little brick church, holding about sixty people. On the 6th I said Evening Prayer at 5 P.M., and baptized two infants. On the 7th at 8 A.M. I said Matins and celebrated Holy Communion; sixty-one were present: and here it has been the custom for a long time for the whole congregation to remain during the celebration. Twenty-nine received Holy Communion, and at the offertory \$3 were contributed, beside \$3 in aid of my travelling expenses.

At 2 P.M. I left the Mission for St. Swithin's; reached Georgetown at 6 P.M.; then took small boat to cross the river, and reached my home at 7.

My last trip was in February. Left town in the sloop *Kate* at 12, and reached the Mission at a quarter to 6, as I had been disappointed in getting up the day before. Only a very few people were at the waterside when I landed, but the next day we had a crowded church. Service was held this time at 11, as I had been visiting the front part of the island early in the morning, and did not get back until late.

At the commencement we had a wedding, and when this was concluded the Morning Service was said, with a celebration of the Holy Communion, at which twenty persons communicated. There are good signs of progress going on here, and when the Bishop next visits the Mission there will be, I hope, a goodly number ready for Confirmation.

In the afternoon we had a children's service, with catechizing, the answers to which were most satisfactory. Personally, I was surprised at the knowledge of these little Indians and Creoles, which showed plainly that our good old catechist and his excellent Indian helper are working hard in spreading Christian truth. At this service I baptized three little infants, and then after the third Collect we all sang—

“Sun of my soul, Thou Saviour dear;”

and so ended, with the prayer of St. Chrysostom and the Benediction, the services of this Visitation.

Early the next morning, between 3 and 4, I was again on the move homewards—leaving the Mission in a small open boat for the Boeraserie Creek, which I reached at about half past 9. Here I had to remain until the arrival of the mail-cart, and at 6 P.M., tired and weary with a good long spell of travelling, I reached St. Swithin's Rectory—my own home.

We shall soon be in the midst of our Synod work, and one of the first things we have to do will be the presentation of a very handsome pastoral staff to our good Bishop, which has been purchased entirely by the clergy, at a cost of over \$350, as a mark of esteem for his own personal worth, and of appreciation of his work during the many years he has presided over the spiritual interests of this West Indian diocese.



## AN APPEAL FROM THE BISHOP OF MAINE.

YOU have kindly expressed such an interest in certain features of my work, that I am encouraged to place in your hands a brief *resumé* of the statements made by me during the brief conversation we lately had together.

First, then : Maine borders directly upon the Canadian provinces, having New Brunswick on its eastern, and Quebec on its northern boundary. Our associations therefore with the people of those provinces are very intimate, and the reactionary influence of the one community upon the other is very marked and important.

Secondly : Portland, our chief city, and my own place of residence, is the port of entry for Quebec, Montreal, and all the western Canadian provinces, during the six months of the year when navigation upon the St. Lawrence River is closed.

Thirdly : At least one-third of my cathedral congregation, and probably as large a proportion of the other two church congregations in our city, during one half of the year, are English people coming to us temporarily, either directly from England or from the provinces. Thus far to show the intimacy of our relations with the English Church and the provision we are making for its members.

But, fourthly : In two of our manufacturing towns there are from five hundred to a thousand English operatives, most of whom are members of the English Church, and who compose almost the *entire* Church population in those communities. Many of these are still *English citizens*. They are surrounded by those who have no religious sympathy with them, and who, so far from being willing to assist them in obtaining or enjoying the ministrations of the Church, would by all means dissuade them from seeking and prevent them from having those ministrations. We, however, according to our ability, have assisted, encouraged, watched over, and provided for them. The services of the Church have been for some time regularly maintained in these communities, and pastoral care afforded to these English brethren. But in one case they have *no church building*, and in the other only a temporary and insufficient one erected on leased ground. The erection of a suitable church building would ensure the keeping of these people steadfast in the faith, and a due and permanent provision for their spiritual wants in other respects. But they are unable to accomplish this for themselves ; and when I tell you that the entire Church population of Maine is scarcely more than *ten thousand* souls (the whole population being 635,000), that we have no endowments, not even for the support of the Bishop, and only *ten* self-supporting parishes, you will perceive, I think, that the help we can give these English brethren is but little at the best. I am compelled, therefore, to seek aid for them from other quarters, and it seems to me that an appeal for such an object *in England* ought not to be in vain. The gift of say 1,500*l.* would ensure the completion of two churches in these two communities. Or if for a

period of five years a grant of 300*l.* per annum should be made for the support of the Missionary, the people would themselves build the churches. In one of these parishes the clergyman is a Londoner by birth, has English orders, and is still an English citizen. He has a large family and a very insufficient support, yet he labours most faithfully and uncomplainingly, but under the continual and most serious hindrance of wanting a proper church building.

I might say much more, but will refrain for the present. I would be most happy, however,—should I receive any encouragement—to lay before the Committee of the venerable Society, to whom in our colonial days we were greatly indebted, other facts, or give any desired information.

Very cordially yours,

H. A. NEELY, *Maine, U.S.*

[We earnestly hope that the above appeal will meet with a hearty and liberal response. Every effort should be sustained that tends to draw closer together the union which exists between the English and American Churches, and to encourage each other in “holding forth the word of life” to the world. And the Society, reciprocating the spirit which last year led the Bishop of Rhode Island to transmit from a church in his diocese a liberal donation to its funds, has made a grant of 100*l.*, as a gift of love, to the less wealthy diocese of Maine; and it will gladly receive, in trust for the same diocese, the bounty of its friends.]



## PROPOSED EXTENSION OF THE MISSION AT DELHI.

BY REV. R. R. WINTER.

AT a late meeting of our local Mission Committee, I was directed to lay the following application before you and the Calcutta Committee.

We desire to open a new Branch Mission in an important town and district, named Bhiwánee, by means of *native* Christian agency; to enable us to do this we need an additional grant of Rs. 50 per mensem.

Bhiwánee is eighty miles nearly due west of Delhi, and twenty-six miles south-west from our Roptuck branch Mission. It is a great commercial place of much importance, containing a population of some 50,000 people, besides a large floating population of traders from Cabul, Rájpootána, and all parts of northern India. Thus work vigorously carried on there may affect a much wider circle than the people of the town and neighbourhood.



We have found by experience that it is a hopeful place to take up. Our Delhi Missionaries have visited it. Since 1863 we have invariably found the people of all classes heartily willing to receive us. They have even asked us to go and live amongst them, and being far removed from stations occupied by the English, they have less prejudice against us and our religion than is commonly found. Thus both the town and its neighbouring villages afford an unusually encouraging field for Missionary labour.

I should add, that occupying Bhiwānee, is only part of a scheme for systematically taking up the whole of the unoccupied ground to the north, west, and south of Delhi. This was first suggested by the old Mission (Delhi) Committee before the Mutiny. It was begun by us in the autumn of 1861, and the Calcutta Committee gave it their express sanction; and it is now being more thoroughly carried out by our local committee, under the name of the "Delhi and South Punjāb Mission." We have already been able to take up four of the chief centres, Goorgaon, Riwaiee, Raituck, and Kumaul, and they in their turn are opening up sub-stations: these latter now number six. We hope thus gradually to cover the country with a network of Missions, carried on by native agency, except here and there, as already at Kumaul, where we may be able also to send a Jeeianah Missionary. In the face of the difficulty in the way of getting a sufficient number of English Missionaries, and of raising the funds for their support, I think the time has come when our native Indian Missions should make much greater use of, and *trustful* use of, native Christian agency. If there is an enormous population to be reached, as in our case of over three millions, the question must arise as to how we are to influence them? Even if the number of English Missionaries were to be quadrupled, what could they do? It is evident that the people can only be reached by the native Church, aided by English funds—they can give the men, but not, as yet, the money. You will understand I am speaking of direct evangelists, not of native pastors. If, then, the Society would help us more, and make an additional grant to this diocese, with a special view to increasing native Christian agency, I think a great deal would be done in enabling us to give the masses of the people a knowledge of the truth. I fear there is absolutely no hope that the Calcutta Committee will be able to help us out of their present income, and our own local funds are stretched to their utmost possible limit.

Do you think it will be possible for the Society to consider this subject, when re-distributing its grants for next year?

I ought to add, that in and around Delhi, we have largely made use of this native agency, and we have very fair reason to be satisfied, without pretending to be enthusiastic, both with the calibre of the people and the result of the experiment. The former will steadily improve as the number of people increases from whom to select the agents, and as the effects of Mr. French's Divinity School at Lahore begin to be felt. The results have certainly been most

marked. Since we began the new system (new to us, I mean), in January 1871, there have been seventy-two baptisms from the heathen: in the previous similar period of three years and five months, there were *only twelve*. If you can help us to carry this out more thoroughly, our local committee and all of us will be most heartily thankful.

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### THE FOUNDERS OF THE CHÔTA NAGPORE MISSION.

THE Rev. F. S. Batsch, and his brother, the Rev. H. Batsch, the revered founders of the Chôta Nagpore Mission, who have returned to Europe on furlough, arrived in England on June 29th, on a visit to the Society. Their visit though brief was well timed, and during their short sojourn with us they were enabled to become personally acquainted with some of the leading members and influential friends of the Society; to visit St. Augustine's College, Canterbury, and to be present at the farewell service with the Missionaries proceeding to Japan.

The simple piety and unsophisticated character of these good men made a very favourable impression on all whose good fortune it was to make their acquaintance. Those who have seen them can understand how, through the help of God, they were enabled to win over to Christ such a people as the Kôls, for perhaps no men better qualified, by nature and by grace, for such a work could be found.

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THE friends of Bishop Cornish will be glad to hear that a communication (undated) has been received from him by a homeward-bound ship, in latitude 11°22' N., and longitude 26°21' W., announcing that the Missionary party on board the "*Sea-breeze*" were "all well."

The Bishop of Saskatchewan sailed for his Diocese, from Liverpool, on board the s.s. "*Queen*," August 20, and Bishop Callaway, for Kaffraria, on August 25.

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### REPORTS RECEIVED.

Reports have been received from the Rev. W. Jones of the Diocese of *Montreal*; W. King of *Quebec*; D. Holmes of *Columbia*; A. Osborne and W. H. Sweeting of *Nassau*; H. R. Semper of *Antigua*; J. S. Turpin of *Sierra Leone*; C. F. Patten of *Grahamstown*; T. Goodwin of *St. Helena*; W. S. Barker, A. Gadney, C. Gilder, V. Ramaswamy, J. St. Diago, J. Taylor, and T. Williams of *Bombay*, and J. Perham of *Labuan*.

## Society's Income for 1874.

### A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

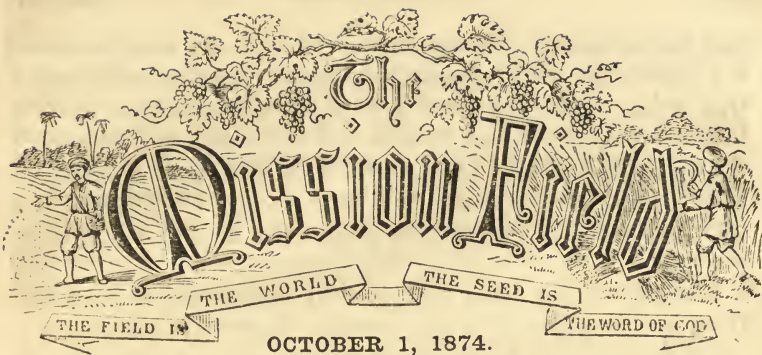
I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—July, 1874 .	I. Subscriptions, Donations, and Collections.	2. Legacies.	Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL . . . .	£ 14,772	£ 11,012	£ 3,060	£ 28,844	£ 39,542
II.—APPROPRIATED . .	4,011	90	2,735	6,836	6,846
III.—SPECIAL . . . .	11,557	900	902	13,359	10,723
	30,340	12,002	6,697	49,039	57,111

### B.—*Comparative Amount of RECEIPTS at the end of July in five consecutive years.*

	1870.	1871.	1872.	1873.	1874.
I.—GENERAL.					
1. Subscriptions, &c. . .	£13,919	£14,197	£16,394	£15,891	£14,772
2. Legacies . . . . .	3,535	6,020	4,971	6,706	11,012
3. Dividends . . . . .	2,785	2,337	2,251	2,306	3,060
	20,239	22,554	23,616	24,903	28,844
II.—APPROPRIATED . . . . .	3,678	4,548	10,730	5,422	6,836
III.—SPECIAL . . . . .	7,659	3,893	5,825	6,264	13,359
TOTALS . . . . .	£31,576	£30,995	£40,171	£36,589	£49,039





## ISLAM AND CHRISTIANITY.

**T**H has become the fashion with some to classify Christianity with the other religions of the world, and to regard its superiority, which is not always admitted, as one of degree rather than of kind. He therefore that makes us acquainted with the real character and influence of any of the other religions with which Christianity is thus associated, so that we may be in a position to estimate aright the true value of the authority which would degrade it to their level, does a good work. And this Dr. Arnold has done for Mohammedanism, or Islam, as he prefers to call it.<sup>1</sup> The republication of this exposure of Islam is well timed. For notwithstanding the degraded condition to which Mohammedan nations have fallen, there are to be found in our country people who praise the "convenience" of the moral code of Islam, and the simplicity of its creed and ritual; and in such high esteem is the Koran held by at least one dignitary of the Church, that a quotation from it was a short time since made by him the foundation of a sermon on a subject which somewhat agitates Christian men. Dr. Arnold, however, enables us to comprehend the real value of the Koran as an authority on religious questions, and the true nature and pernicious tendency of Islam.

Commencing with the causes which, with good reason, he imagined led the Arabs to reject Christianity in the first place, he proceeds to show that Mohammed did not, as some think, originate an apostasy

(1) "Islam: its History, Character, and Relation to Christianity," by John Muehleisen Arnold, D.D. London: Longmans, Green & Co.

that was absolutely new, but reproduced from the early heresies of the Church the already existing elements of apostasy under a new type and in a more developed form of misbelief. He then describes the land where Islam had its birth, and the history and character of the people of Arabia who first accepted it; and traces the rise and growth of idolatry amongst them until the age of Mohammed, of whose history and character he gives a very graphic and impartial sketch.

Disagreeing with those who consider Mohammed to have been from the first a thoroughly self-conscious impostor, he says :—

“If the question therefore be raised whether we are to consider him as an impostor or a misguided fanatic, we answer, that he was neither wholly the one nor the other, yet that he was both : Mohammed commenced his career with honest intentions. Though Satan contrived to delude him, it still remains to be proved that he was from the beginning a desperately wicked impostor. We have seen from his infancy that Mohammed was afflicted with a kind of epileptic fit, which both himself and others regarded as demoniacal possession. He was treated by an exorcist with a view to the expulsion of the demon. When his alleged revelation commenced, it was accompanied with the same spasmodic convulsion which he had had before, and both Mohammed himself, as well as his friends, were impressed with the idea that it was an evil spirit which influenced him.”

Independently of Mohammed's own impression, and the convictions of those who had the opportunity of judging of the real state of his mind, it is difficult for men who believe in the objective existence of the devil to resist the conviction that the assumption of Satanic influence can alone solve the mystery which envelops the origin of the fearful delusion of which Mohammed is the recognized author. It seems impossible that an apostasy which reduced Christendom by one-third of its previous extent, and extended its dominion over more kingdoms and countries in eighty years than the Romans in 800, should have obtained so wide-spread and lasting a dominion without the direct and immediate co-operation of him who is emphatically termed the Adversary. Mohammed must undoubtedly be considered a type of Antichrist, and as that great enemy of the Church was to win the power and claim the position in the world which is due only to the Son of God, we may suppose that his coming would be “after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.”

It is natural, also, that Satan should appear on such an occasion as an “angel of light.” And if he took the form of the angel Gabriel (with whom Mohammed asserts that he was in frequent communion), we may account not only for the mysterious origin of Islam and its

fearful influence on the world, but also for the otherwise inexplicable contradictions in the character of Mohammed.

“ If the imposture be considered as formed and carried out under the immediate co-operation of the powers of darkness, together with the workings of Mohammed’s natural fervent imagination at a period when his nation expected a prophet ; the mature age at which he announced his mission ; the convictions of Khadija, Abubeker, Omar, and others, who had opportunity of judging of his real state of mind ; his endurance for twelve years of every kind of insult, abuse, and persecution ; his rejection of all offers of riches and power when made on the condition of abandoning his infatuation ; the simplicity of his mode of life to the day of his death—we cannot believe that Mohammed commenced his work as an ambitious conqueror, or as a base impostor who had no faith in himself or his mission.”

Thus argues Dr. Arnold, and considering the sceptical views of too many of our learned men with reference to Satanic agency, we cannot but the more admire the courage which leads him to give publicity to his belief that it was through such agency Mohammed became the unconscious instrument for originating a so-called religious system, which has proved the most formidable antagonist of the Gospel of Christ. But in whatever way the question as to his individual guilt at the beginning may be determined, there can be no doubt that he eventually entered upon a career of gross deception and wilful imposture. From the time he assumed to be a prophet the character of Mohammed deteriorated. In his early days of religious reform he may have commenced as a sincere fanatic, mistaking dreamy visions and Satanic influence for Divine inspiration ; but he completed his course as an impostor, who brought forth his pseudo-revelations whenever he found it necessary to obtain a so-called heavenly sanction to the most unjustifiable acts.

We have not space to follow Dr. Arnold in detail through the various sections of his book. Suffice it to say he very ably vindicates the integrity of the Old and New Testaments from the charge brought by Mohammed that they had been corrupted by Jews and Christians in order to justify their rejection of him, and enters upon a comparison of the Bible with the Koran, wherein the claim of the Koran to be considered a Divine revelation is completely disposed of. Its human origin, however, seems to us abundantly clear from one fact alone, viz. the attribute of holiness is utterly ignored in the Koran ; all that is said of God might be asserted of any honest mortal. This total negation of the holiness of God—this fundamental lie of Islam, should of itself be sufficient to deter any Christian divine from defiling the sanctuary of God with laudatory allusions to any portion of the Koran, no matter how sublime the particular passage quoted may be considered.



The rapid expansion and unexampled success of Islam, and the causes which contributed thereto ; its dynastic changes and political decay, are ably treated. But we must pass on to the "Counter Aggressions of the Church," as the concluding chapter of this valuable and interesting volume is called, for in that we are or should be specially interested.

It is too much the habit of Christians to think that the Mohammedan world is not accessible to Missionary enterprise. The consequence is that the Moslem section of the Mission field has been by us almost totally neglected. As Dr. Arnold says—

"Until quite recently it was deemed impossible to undertake direct Missionary work among the Moslems, because their respective governments had always visited apostasy from Islam with capital punishment. Yet amidst these difficulties inaction was wholly unjustifiable. Were we to regard the diffusion of Christianity as impossible without the sanction or co-operation of secular power, we should be found imitating the Moslems when they relied upon the sword for success. Henry Martin sacrificed his life to the cause of evangelizing the Moslems when Moslem bigotry was yet in full force, and when there seemed to exist no possible access to the Mohammedans in the East.

"If difficulty and discouragement were fitting arguments against the performance of a duty, then any church, society, or any number of societies, might well shrink from the task of repairing the breach which Christianity, through Islam, has for the last twelve centuries sustained. But our Lord bids us to 'go into *all* the world, and to preach the Gospel to *every* creature ;' and unless it can be proved that the two hundred millions who profess Islam are positively excluded, we dare not refuse to deliver God's message of mercy to them, 'whether they will hear or whether they will forbear.'"

It was in full faith that something could be done, and under the conviction that the time had come when something must be done for the Mohammedans, that the Moslem Missionary Society, of which Dr. Arnold is the honorary secretary, was founded in 1861. Of the operations of this Society we are in no position to speak, but that its object is not hopeless is shown by the results of Dr. Arnold's own labours, for he incidentally mentions that when in Batavia he was instrumental in converting a considerable number of Moslems. That the Mohammedan world is now accessible to the Christian Missionary is no longer disputed :—

In Turkey and in Egypt, commerce, education, social and political reforms, electric telegraphs and steam appliances, are ploughing up the stiff soil of fanaticism and bigotry. Nor is this change confined to the social, intellectual, and political life. In Egypt a Moslem is found engaged in writing a theological work to disprove the veracity of his own religion. In Constantinople learned treatises are being written in answer to Dr. Pfander's controversial writings. In India a bi-lingual commentary on the Holy Bible is published in English and Urdu by one of the most learned and zealous Moslem doctors of the present age, Syud Ahmud Khan, Principal Sudder Ameen, in which the Bible and the Koran are placed upon the same footing, as equally inspired and equally binding upon the Moslems. Were these counter agitations to prevail, it would simply be a question

of time to heal the great rupture caused by the rise and spread of Mohammedanism. The commentary, asserting as it does the authority of the Bible, and proving such from the Koran itself, in opposition to the hitherto assumed corruption of the Christian Scriptures, deserves to be translated into every tongue spoken by the Moslems, especially into Arabic; for it would tend to raise the Bible in their estimation to the same level as the Koran. If this be done by the Moslems themselves, it will demand little ingenuity or zeal on our part to prove, that if the Bible be true, the Koran must be false."

So says Dr. Arnold: and furthermore, there is amongst the Moslems themselves, save in the out-of-the-way parts of the world, an ever-growing anticipation of the approaching decay, if not termination of Islam. True, they comfort themselves with the idea that when they are brought very low, a prophet with the spirit and power of Mohammed, if not Mohammed himself, will appear on the earth and subdue it to Islam; but at present they admit, with calm resignation, that they are destined to give place to the Christian. Now, therefore, is the Church's opportunity. No less than two hundred millions of our fellow-creatures are under the thrall of the Mohammedan apostasy! Given the desire to plant the Cross where the Crescent is now supreme, and the right men and the right method of accomplishing this great work will surely be found. It is a reproach to the Church that so little has been attempted for the conversion of the Moslems. They have been looked upon as though they were cut off from the covenant of grace. But that is not the portion of any. Neither the Jews nor the Ishmaelites are everlastingly excluded from the blessings of the Gospel; and as in the end "all Israel shall be saved," so will also be fulfilled what is written of the future conversion of the posterity of Ishmael, and, by inference, of those also who through them have fallen under the yoke of Islam.

H. ROWLEY.



## THE CHURCH IN THE WESTERN AND SOUTHERN TRANSVAAL.

LETTER FROM THE BISHOP OF ZULULAND.

PRETORIA, SOUTH AFRICAN REPUBLIC,  
June 10, 1874.

I THINK you will like to have some account of the Western and Southern Transvaal, through which I have just passed upon a visitation of about 500 miles.

Our first point was the town of Rustenburg, a pretty place built

in a thick bush, and rapidly eating into it on all sides, as fresh houses go up with gardens about them and push their way to a vast amphitheatre of mountains which compass it about on every side, creating a climate utterly unlike the Transvaal climate in general, in which coffee, sugar, bananas, and other tropical produce can be grown. Here I found that Wesleyan ministers had from time to time come up from the old colonies in the south to go down again and leave the people to themselves. I spent a Sunday here, and held service twice with full congregations in the new volunteer drill-hall, kindly given us for the occasion. On the Monday we held a meeting, at which all more or less came forward heartily and willingly to support the Church of England: there were present Dutch, Wesleyans, and some Baptists; I think all present put down their names upon a guarantee list, at my suggestion, for the support of a clergyman, the result being that we have raised 100*l.* per annum, which I am sure will be met in England. I think we shall get a plot of ground near the market square for a church, against which we must buy a second plot for a parsonage. We began a church-building fund, and may be said to have fairly started the work, inasmuch as a deacon ordained by me at Potchefstroom, on Trinity Sunday, has already arrived there, and began the Church Services last Sunday. He is the son of the English clergyman at Potchefstroom who passed the Civil Service Examination at the Cape, being destined for a civil calling, but whose life-long wish has been to take part in the ministry of the Church. He has lately been reading for Holy Orders. Being born in South Africa, and having lived for many years past in the Transvaal, he can preach to the people, Dutch as well as natives, with fluency. He will, I hope, give a Dutch service in the afternoon, for there are many in the town, and I have requested him not to neglect the natives in and about the town. Within two days of his ordination he was off on horseback to take possession of his field of work; so here we have upon the spot a man able at once to take up three branches of work, English, Dutch, and native, as well as open a middle-class school, which it is his intention to do, and entering upon his work with only 100*l.* as a commencement, when, had we looked home, there would have been loss of time (in which case a Wesleyan minister would have stepped in, for the inhabitants were taking steps to secure one), great cost, and the result a man who for some time would have only been



able to take up one branch of the work, and perhaps been disappointed himself at being cast away in so remote a spot, and so would have disappointed us by giving up his work. So strongly do I feel that we *must*, save in cases where men are required to fill prominent offices in the Church, seek out and work up our native material, that I am trying to get twelve lads given me, sons of Transvaal parents, who shall be trained at Mr. Sharley's school here, if they come from the district of the North Transvaal, or at Mr. Crowe's school at Potchefstroom, if from the South Transvaal, for Holy Orders. I think I have certainly got five promised me, and perhaps seven. I mentioned the matter in a sermon I preached at Potchefstroom, and think I may say it resulted in two being promised me from that town.

From Rustenburg we soon got thickly amongst the natives in passing westward; we stayed at Magata's kraal, the great chief of all that district of Magotees, as they are called. The huts are not at all like Zulu huts. They have red polished earth walls about four and a half feet high, circular, of course, with a tiny verandah running round; upon entering, a circular passage encompasses a central room, which is gained by a little door, and is quite dark, and also round. The inside is curiously and carefully lined above with straws selected with great care, and forming a very pretty pattern. The whole work inside has the neatness of the cabin work of a ship. Here I saw two daughters of King Moshesh; and Ukuruman, the heir to the throne (which Mosilikatse held when he fled from Zululand towards the Zambesi), was sent for to see me. His Zulu has become by lapse of years very imperfect, but he was much pleased to see me and talk of Zulu affairs. He had just returned from a raid towards the Zambesi, where he had been to attack the opposition party and win back his lost throne; he was repulsed with thirty of his men killed.

From here we went on westward again, calling upon some scattered English settlers who live out amongst the natives of Pilandsberg, and who were very glad to hear of the Church movement in the district of Rustenburg, promising support, and expressing the pleasure it would be to see an English clergyman again.

From Pilandsberg we went on still westwards, getting amongst the Baralong and Bahrutsi tribes, amongst whom we found German Missionaries of the Hermansburg and Berlin societies at work, and whose stations I never pass without either staying the night or just

looking in at their work. I had the great pleasure of finding some amongst them related to Zululand German Missionaries; and, as you may imagine, we were mutually delighted.

After several days travelling upon a mere thread of a track which at last became extinct, we arrived at the most westerly town (but recently formed) in the Transvaal, Zeerust, lying on the edge of the great Kalihari desert. Through Zeerust pass the great native trading roads to Secheli's country, to Mosilikatse's, and many other northern and western tribes. The inhabitants build their houses with flat roofs, fearing raids from lying so close upon the native tribes of the west, who in such cases always fire the thatch of the white man's house.

Here we found the Rev. M. Sadler sent up by Bishop Webb in answer to an appeal from the inhabitants, many of whom, I believe, were originally Wesleyans, but have joined the Church. One of the leading inhabitants of the place told me that he was a Wesleyan: he applied to two religious bodies, one a Wesleyan society in one of the old colonies, the other I forget exactly of what kind. In one case he was refused through inability, from the other he received no reply; he then made an appeal to the Church for help, which was at once responded to. The little church is already up to the wall plate, and is waiting for its roof. Mr. Sadler keeps the school also, and much needs a parsonage, living in a small and poor house, kindly lent him by one of the inhabitants. There is much good, hearty, liberal feeling towards the Church here. We held a meeting upon the subject of a public library and reading-room, so sorely needed in all such places to counteract the mischievous literature which will otherwise creep in, and to give a good sound range of reading to employ the mind upon during the many idle days of the rainy season, which are not unusually passed in a manner destructive to the morality, happiness, and success in life of settlers when cast away with no sources of healthful and innocent amusement in these remote districts of the world. 50*l.* was subscribed in the room, and I promised to do my best to get grants of books from societies in England; this I have promised to do in every town which I have visited, and intend to repeat it at every place. I am sure it is a most important matter, especially in these days, to endeavour to cultivate amongst settlers a taste for wholesome reading, and the better and more intelligent amongst them feel it to be so. The good people of Zeerust do deserve our help in

an especial manner, for they have largely helped themselves, and are just now rather at a lock in money matters, owing to their efforts having been entirely local. But I must not praise one township above another. *All* have helped and are willing to help to their utmost to found the English Church amongst them.

From Zeerust to Jacobsdal is not far : here is a little place certain to grow in two or three years to a prosperous town, lying as it does directly on the road to native tribes of the interior, who are dealt with for elephants, ivory, and ostrich feathers.

From here we turned south-south-west to Lichtenburg, and got amongst, or rather very close to, the Batlapi tribes. This was perhaps our nearest to Kuruman, old Mr. Moffat's station in the Kalihari desert, from which point Livingstone started upon most of his earlier travels. Lichtenburg is a very new township, not more than two years old. Here a storekeeper, son of a Scotch Presbyterian minister, and well disposed to our Church, promises to do what he can towards keeping Church people together, to watch our interests and opportunities, and communicate with me. A plot of ground was here given on the market-square for a church, a room given for a library and reading-room, and at a week-day evening service, the room in which we held service was very full. I think in a couple of years the place will have sufficiently grown to guarantee in part a deacon's stipend.

From here we went on two days to Potchefstroom, where I stayed over two Sundays, ten days in all. Here I found much and hearty sympathy with us and our work. On the first Sunday of my stay I confirmed, and on the second I ordained two deacons : one Mr. Richardson, son of the incumbent of Potchefstroom, to whom I have referred, for Rustenburg : the other a Mr. Thorne, an ex-Wesleyan Minister, and one of their best men in these parts, who has for some long time past felt a great inclination towards us. He had several years ago communicated with the late Metropolitan upon the step he has long wished to take, but could not till now see his way clearly. He is a young, earnest, and good man, and bears a very high character wherever known. He also, being born in the land, can take up Dutch and native work at once. I hope he will go to Leydenburg after I have been up there to make arrangements, and, as far as I can, provide for him.

We held two meetings at Potchefstroom upon the subject of the resignation of the excellent incumbent, Mr. Richardson, who has



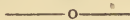
done so much for the Church from Capetown upwards to the Transvaal, and now finds his strength failing and insufficient to hold the reins of so large and important a place. The late Bishop of Capetown found him out here when he came. He was then a Wesleyan local preacher. The Bishop ordained him, and he has been a most zealous and loyal churchman ever since, being sent generally into new districts, and states, to begin Church work for which he has had a great gift. He retires upon a secured stipend guaranteed by the inhabitants of Potchefstroom, and his parsonage. At the same time they guaranteed for five years 300*l.* per annum for a man from England, who is to act as archdeacon of the South Transvaal and incumbent of Potchefstroom. All this was very satisfactory, and to show their goodwill still further a public entertainment was given to me the evening before I left at which about a hundred of the principal inhabitants were present.

From Potchefstroom we returned to Pretoria, going somewhat out of our way on the road to hold service at a knot of English speaking settlers, chiefly Wesleyans, who read the Church Service and a sermon every Sunday. They have pledged themselves to support the Church, and are to be visited every six weeks by the clergyman from Rustenburg. I feel sure that a church will be built here before long; a congregation of about thirty might already be gathered I believe, and more are settling around from time to time. Here a nice lad was given me for the Ministry, whom I told them we must have ready for deacon's orders when their church is built, with which idea they seemed much pleased.

And so ended a most pleasant and encouraging visitation, throughout which only one feeling to the English church was exhibited by all with whom I came in contact, whether of our communion or not; and more convinced am I now than when I said it to you upon the occasion of our short visit to the Transvaal last winter, that if we do but step in *now* and lay the Church's foundations wisely and in every place, we may become the church of the English-speaking population of the entire Transvaal. All the townships are signing a memorial to the Colonial Bishops' Council, your own venerable body, and the Society for Promoting Christian Knowledge, asking for a Bishop and urging non-delay; so I do trust you will all be doing what you can to this end before I arrive in England, at the end of the year, to present these memorials, and to plead for the Transvaal as well as for my own Mission work.

What we need, and what we must have, is a Bishopric Endowment Fund of not less than 10,000*l.*; a clergy stipend fund of 10,000*l.* also, and we must seek grants from societies and gifts from friends with which to build parsonages and churches, and purchase land upon which to build them. The local efforts of the people I always endeavour to enlist in the direction of raising a stipend upon which a clergyman can be sent to them to fill *at once* the great and pressing need.

I do feel very strongly that what the Potchefstroom people have done for the new incumbent whom they hope to get, and who is to act as archdeacon of the South Transvaal, *ought* to be well met at home, and for this reason that Potchefstroom has done much for the Church, and has received, I believe, with the exception of 50*l.* per annum at one time from Bloemfontein Fund, and now withdrawn, no help whatever. Their 300*l.* per annum for five years ought to be met by a permanent 100*l.* per annum at least, inasmuch as not less than 400*l.* per annum should be offered to any good man willing to come out from England to live as archdeacon in this *most expensive* country. If possible, we should augment *at once* the stipends of the men I am placing as deacons in these new townships, they are willing to go and begin work on a slender 100*l.* or 150*l.* per annum, but upon this they cannot possibly live, and I have not, of course, any fund to turn to in our great need. There are no funds whatever at my disposal; these costly visitations, as well as many other extraordinary expenses, too numerous to name, connected with the Church's work have to come from my own private purse, a statement I should not have made were it not to make all who take an interest in this work see that we are founding the Church, here in simple faith that what we are permitted to begin it will be the care of the Church at home to sustain.



## NASSAU.

### LETTER FROM BISHOP VENABLES.

NASSAU, BAHAMAS, *June 24, 1874.*

**M**R. HUMPHRIES sailed with me for the Turk's Islands. We had a very rough time of it, but reached that most distant part of the diocese well and in safety.

The first parish in the presidency which we visited was St. George's,

Caicos Islands. This had been vacant since its disendowment in the autumn of 1872. I found the building much in the same state in which I had left it two years ago, *i.e.*, only the walls up, although I had sent the people ready-dressed lumber and shingles for the roof, hoping that they would have enterprise enough to get the building covered in. However, we managed by means of a public meeting to stir up a little enthusiasm. Eight artisans and seventy-five labourers offered labour at half wages, so that with 115*l.*, which the late incumbent received as compensation on being turned out of his parish, and which he kindly gave to the building fund, they ought nearly to complete the work.

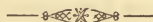
From the Caicos Islands we crossed to Salt Cay, where I found Mr. Astwood still ministering to his old flock. He receives from the Government a pension of 100*l.* a year. This, however, on account of the difficulties the colony is in, is not paid until it is months in arrear, and consequently, having to pay everything by orders on Government instead of in cash, he is charged at a higher rate than he would be otherwise. The people have promised to make up his 100*l.* to 160*l.* or 170*l.*, but their payments are made in salt, and in the present depressed state of the salt trade, that article is not easily converted into money. However, Mr. Astwood promises to remain with his people as long as he can keep clear of debt. I encouraged the Church Committee to fresh exertions. But it is heartless work pressing liberality upon people who can hardly find shoes for their feet or food for their children. Dress is always a difficulty in the more civilized settlements, as there no man will go to church or send his children without shoes and proper clothes. Hence hard times always affect our congregations and Sunday schools. Here I found a ragged Sunday school for children, who, from want of clothes, are ashamed to go to the regular Sunday school. The one has as many children as the other. The church fabric has been left by the Government in a most dilapidated state. It leaks so badly that, had it rained the Sunday I spent at Salt Cay, some of the congregation would have had to keep their umbrellas up; and it is useless at present to talk of repairs.

From Salt Cay we went to Grand Cay, the principal island of the colony, where I left Mr. Humphries. He was most kindly received, and I think there will be no difficulty in raising 100*l.* a year to meet the 100*l.* he receives from the S.P.G. He is a good fellow, and has the valuable gift of acquiring an influence over young men. His



health is weak. Grand Cay would provide more than sufficient work for a strong man, and besides the care of that island he will have periodically to visit the Caicos Islands. The distance across is only twenty-one or twenty-two miles—a few hours' run; but the passage back, in the little boats in which they cross, is most trying to a delicate man. I hope that by the end of the year our investments will justify me in sending out some one to work with him. . . .

I have ordained a black man, Mr. Sweeting, who had served for several years as a catechist. He has been placed on the S.P.G. list. Mr. Sweeting has had recently a narrow escape from drowning. Some years ago he nearly died of cholera, which carried off all his children but one, and came within a very little of being buried alive. Whilst in a state of collapse he was conscious of all that was going on, but could not speak even when they were measuring him for his coffin. Fortunately he revived in time, and one of his sons was buried in the coffin made for the father.



## MISSIONARY TOUR IN CHÔTA NAGPORE.

BY THE REV. F. R. VALLINGS.

**A**FTER the death of my little daughter I did no work in the district till the end of October. On 30th October I started again and visited the villages of Kackaban, Ghoopinda, and Manhattu. I arrived at Taskara on the evening of Saturday the 1st of November. The next day there were seventy-five communicants; after the Holy Communion there was a Baptism.

I gave deacon Jahairga the translation of the revised discipline rules, and asked him to send another copy to Athanasias. On Monday I proceeded to Latauli, and thence to Jilingburn. There I met the Patpur reader, and arranged with him and the Jilingburn people that he is to visit Jilingburn every Thursday to give instruction and for prayer.

On Tuesday the 4th I celebrated the Holy Communion at Latauli, as there had been no celebration there for some time. There were fifteen communicants. These occasional celebrations in the villages are very necessary, as many persons are unable to attend those at the central chapels.

I then proceeded to Patpur, and as the Latauli people were dissatisfied at having no reader or schoolmaster resident in the village, I arranged that the Patpur reader should go over early every Sunday morning for prayers and instructions, and return to Patpur for his duties there. The people were much oppressed

by a new Hupedar, and were preparing to emigrate, but I have since heard that remonstrance has had a good effect upon him.

Thence I proceeded to Gambera, where also much oppression is going on. After prayers I endeavoured to calm and strengthen the people in their trouble by a few words of consolation bearing on the subject.

From Gambera I went to Gagare, a village where the eldest brother of Deacon Prabhusakay lives, and thence to Musbur, where I found Prabhusakay himself with a gathering of some of the readers of his district. He told me that they now come on Wednesday and return on Thursday, but as this seemed to consume too much time, I told him that I thought it must be discontinued.

On Thursday the 6th, I saw Prabhusakay, the reader of Sriho, and reminded him that he was under orders to leave that village, and solicited him to go without delay to Roro, the reader of which village has resigned his office, as his father wishes him to take charge of the little family plot of land.

On Friday some people came from a village called Koil, with complaints of two men in the opium department: I referred them to Mr. Peppe, the head of the department at Ranebar. He afterwards examined carefully into the matter, and discovered that the charges were true.

The schoolmaster Nistar, at Musbur, is languid, if not negligent in his work.

On Saturday the 8th I went to Roro, and thence to Gilen and Koyongsar, returning to Roro in the afternoon. On Sunday the 9th I celebrated the Holy Communion at Roro. There were seventy-seven communicants.

On Monday the 9th I returned to Musbur, and went with Prabhusakay to Durri, to exhort the people to send their children to school.

The next day I proceeded on my journey, and on Wednesday arrived at Ranchi. On this journey I took my little boy, George, with me, and the people were much pleased. After my return to Ranchi I had a slight attack of fever. In consequence of the expectation that this would prove more severe, no part was assigned to me in the examination of this school. When I got better I found that Mr. Batsch had gone into the district in pursuance of his plan of visiting all the villages before going home on furlough, I therefore took Mr. Batsch's part on the first three days of December, after which I visited the branch Missions.

The congregation at Sitagaska, the tea plantation managed by Mr. Liebert, is very satisfactory. He has provided them with a chapel and a schoolmaster, and speaks well of them. There were sixty-two communicants. After the Holy Communion on Sunday, 7th December, I baptized a child; and next day I proceeded to Dunbar, a Santal village where Mrs. Mazuchelei, wife of the chaplain, has built a chapel.

Afterwards I visited another Santal village, a long day's journey

to the north-east, where there are a few Christians. This is called Turkdiha. Both these villages with their converts are described in Mr. Henry Batsch's reports. I found that he was warmly held in remembrance by the Christians, and not a little by the heathen in many villages round about.

On my return journey in one village I found an old Brahmin who seemed dissatisfied with his religion and craving after something better. I spoke to him at great length in the presence of others, but he seemed unable to make up his mind. I was grieved to leave him, but it would not have been right to delay my other work to remain an indefinite period with a man who seemed not very likely to have firmness of purpose to come to Christ. I left him with the hope that my words might lead him to ponder seriously, and to be drawn at last into the kingdom of Christ either by myself on some future journey or by some other Missionary.

I reached Ranchi again on 13th December, and on the 17th I started for the west side of the country. I visited Phatyatoli, where there are a few Christians and a little school, near Nari Noadi, and two other villages, where many families have become catechumens; and I celebrated the Holy Eucharist at Phatyatoli. In this neighbourhood there are five villages in which persons have recently become catechumens, and I was anxious to do all I could to ascertain their condition, and to instruct and strengthen them.

I returned to Ranchi on Christmas Eve by way of Pipartoli and Kurgi, where I saw a few Christians, though most of them had started for Ranchi to keep the feast.

I have nothing to say about my daily work in Ranchi when I was there. It continues the same.

I was much pleased, as I have always been, in the examination of the school. The class examined by me were examined in the books of Judges and Samuel, and in the Acts of the Apostles; in the geography of Palestine, India, and Asia; in arithmetic as far as compound proportion; in Hindi, reading and grammar; and in English, reading and translation. The quality of the answers was in the order that I named the subjects, except that the Hindi grammar was decidedly the worst. The knowledge of Holy Scripture does the greatest credit to the teacher. He is one of those whom I hope some day to see ordained deacon in this Mission. It is equally clear that the boys themselves take special delight in this their highest study.



### MISSION OF TOUNGHOO, BURMAH.

THE Rev. C. Warren wrote from this important Mission on the 4th of June:—

“I fear there is some confusion as to the exact locality of Tounghoo. It has often been supposed to be the same as Toug-



hoop on the Arracan coast. This is a great mistake. I will give a brief description of the physical features of Burmah, and then point out the position of Tounghoo. There are three principal rivers flowing through British Burmah, viz., on the west the Irrawaddy; next, going east over the Goma mountains, the Sittang; and then, going still east over the Karen mountains, the Salween, which goes to Maulmein. Each of these rivers flows through an extensive valley, with chains of mountains on each side—those between the Gittang and Salween being the *special* though by no means only ones occupied by the Karens—Karens are found in almost all the mountainous parts of Burmah, and in many parts of the plains.

Tounghoo, once the capital of a considerable kingdom, is the principal town on the Sittang, from two to three hundred miles from its mouth. About forty miles due north is the boundary between British and Upper Burmah. Extending for miles to the north-east, east, and south-east, are the Karen districts. Some are under British rule, others not. There is no defined boundary. Beyond the Karens are Shans, then Chinese-Shans, and lastly Chinese. People have visited me from these regions who said they had travelled two months, or about eight hundred miles. In the great valleys of which I have spoken, the principal inhabitants are Burmese, but there are also numbers of Shans, Karens, and others.

Returning to Tounghoo: after a residence of a year and a quarter, I do not hesitate to say that, if the Society will take up the work liberally and energetically, in a few years it will be the key to one of the most flourishing and extensive Missions in the world. Some time ago I tried to keep a register of the visitors who came to me. It took so long to get the required information from each individual that I was obliged to give it up. Some days, from morning till late at night, I have had no time to myself. To proceed to some particulars.

I shall say something first of the work actually in progress, viz. Burmese. Till very lately I was greatly opposed in everything I did, not only by those from whom it was to some extent expected, but by some who might fairly have been looked to for support. The aid I *did* get was fairly liberal and most heartily given.

I had been here many months before I was able to get money sufficient to purchase an old building, formerly the telegraph office; and still longer before I could get what was required to pull it down

and re-build it. The work was quickly executed under my own supervision, when the funds were obtained, and we have now a very substantial and fairly respectable school-house. There are small rooms for the master, and accommodation for about eighty boys, including a few boarders. Its total cost is something over Rs. 1,600. The school was informally opened in March, in a small building in my own compound, with only three pupils. As soon as we removed to the new school the number began to increase, and now there are between forty and fifty, with a weekly increase. We hope to get a full school ere long, and we shall then be in a good position to apply for a Government grant. Besides a satisfactory number of Burmese boys, there are some natives of India and some Karens. The rules with regard to fees are the same as in our other schools. All boys will receive religious instruction and the Karens special church teaching, if they desire it. With my other occupations, troubles, and responsibilities, I am not able to give more than a few hours a week to teaching; but as Mr. Kristna is a very efficient master, I trust we shall do well. There are other improvements I wish to make in the premises, especially to build a dormitory, and I should be glad to get 30% or 40% for the purpose.

For some time we had a small girls' school, but the inefficiency and indifference of the teacher, the small number of pupils, and especially the lack of money, made it expedient, if not necessary, to close it. The position was unfavourable, and when this is the case it is useless to struggle. The Ladies' Association have generously voted 100% per annum for a mistress, but unfortunately I am not at present in a position to demand it. I have searched several times for a suitable building, or one that could be made suitable. Except in cantonment, where it would be useless to attempt a mission-school, I cannot find a single building fit for the purpose. I could erect and fit up a very commodious school, with rooms for mistress and boarders, for Rs. 3,000, or perhaps less. I wish very much to establish a home in connection with the school, for some of the deserted, neglected children here. There are so many of these, that it is a disgrace to the place as well as to those who caused it, and are still doing so. I can get a good deal of local help for this object. I will not dilate on it.

As soon as I mentioned my project to Colonel Tweedie, he offered Rs. 50, and altogether I shall probably be able to get from Rs. 300 to Rs. 400 when the time comes for making an appeal.

The good Bishop has offered to help; the Ladies' Association will send a box of articles for sale; perhaps S.P.C.K. will give something; and I hope to double all I get by a Government grant.

The Burmese direct Mission work is also hopeful. During the first year I was here, I baptized four adults—three Shans and one Burman. One of them has gone to Rangoon, the others are here, and are going on satisfactorily. On Whitsunday last I baptized a Burman, who states his age as near seventy, though I can scarcely believe him to be more than fifty or fifty-five. He lives in a village about five miles off. There are several more in the same village who seem inclined to follow his example, and one is a woman. A man from a neighbouring village has gone so far as to ask to be baptized since he heard of the baptism of his friend. The village referred to above, with many others, stands in the midst of paddy fields, with nothing that can be called a road approaching it.

On Whitsun Monday I visited the baptized man in company with Kristna and the catechist. We spent some time at the village, read and explained the parable of the sower, and inquired into their occupations. I have great expectations with regard to these small hamlets, and next dry weather shall endeavour (D.V.) to gather in a good number of simple but true believers.

Our journey home was terminated by an event which caused considerable alarm. We had a gharrie to take us to the zyat, where we had to start across the paddy fields; but the pony was a poor little weak thing, and even going, though the sun was pouring upon us a flood of heat, we agreed to walk a considerable distance. On returning, we walked nearly the whole way in the bright moonlight. A short distance before reaching the old gateway of Tounghoo, I heard a commotion behind me, and on turning back, heard the catechist calling out, 'Snake! snake!' He had been walking on the grass by the side of the road, and had stepped on one, which had repaid the injury by a bite on the foot. Kristna killed the reptile, and I then sent him in the gharrie with the catechist, whose leg had been tightly bound, to the dispensary. The snake, fortunately, was not very venomous, but caused a swelling which has not even yet quite gone down.

In the town of Tounghoo there are a great many (say from forty to sixty) men who hold the principles of a Hpoongyee, I spoke of in my last report. They believe in a living, spiritual God, whom they worship without images. Many of them have visited



me, and of course we have a common ground to start on, but that is nearly all I can say. The idea of Redemption is as difficult to them as to other Burmese.

There are thousands of Karens on the hills between the Irrawaddy and Sittang valleys—that is, to the west of Tounghoo. The people have become somewhat Burmanized, and not so inclined to embrace Christianity, but I have reason to think they would be influenced by English Missionaries without any great difficulty. I have been very anxious to send a Karen catechist to make inquiries, but up to the present we have had none in our employ. They must now wait till next dry weather, and then I will either send or go myself to see what our prospects would be.

On the road between this and Shway-Gheen there is a large Burmese village called Kyouk Gyee. Round about this, and indeed along both sides of the stream which passes it, are a very great number of Karen villages. The Baptists have a head station at Shway-Gheen, and they have some villages which are chiefly on the hills. There are scores of villages where they have not even a follower. From one part of this neighbourhood I have *several* times had applications for a teacher, and if I will promise to supply one they will build a school, which could be used as a place of worship also. The forest gOUNG whom I wrote about some time ago comes from this district, and will himself build a school, and if I go down, he, with many others, will be glad to be baptized.

The following information has been received from a Christian native of a place called Guway Doung, about eighteen miles from Shway Gheen. There is no Mission or school there, and he himself has not attempted to preach or do Missionary work.

Some few years ago a Burmese Hpoongyee kyoung was started, but after about two years it was given up, because the children would not worship as the Burmese. They now wish to learn Karen and to be received into the Church. I shall shortly have an opportunity, I trust, of inquiring further into this case.

The next case is that of a race of Karens, called Pa-doungs, beyond the British frontier. There are many thousands of these people, and I have received frequent assurance that we could open a very successful Mission amongst them. I should like to send a trustworthy man for some months to see how far these representations are likely to be realized. But the preacher should be independent for his support."

## MISSION OF AHMEDNUGGUR, BOMBAY.

CONTINUED progress rewards the labours of the Rev. T. Williams on his mission to the Mahrattas. Repeated attacks of illness vex but do not discourage him. The native agents, too, work in the spirit of their chief. At the end of June, Mr. Williams wrote the following account of a quarter's work :—

*"Ahmednuggur District.*—A good teacher was found to take charge of the few youths to be trained. Under his instruction, they have made very satisfactory progress, possessing evidently a liking for their studies. There are more youths who are anxious to join the class, but we have no means, as yet, for their maintenance. The other scholars also progress. The number is low, but since they are nearly all Christians that is no matter of surprise. We next month move into premises where there will be accommodation for the school and for the catechist, and the instruction of the boys be supplemented.

The daily morning and evening services have kept up well in attendance. The exposition, on each occasion, is made more useful by catechising. Those who attend are thus kept on the alert, and are made to carry away every time some addition to their religious knowledge. Shantwun, by whom this practice was introduced, has acquired considerable skill in the management of it. It was gratifying to find that, during my absence, the attendance had not slackened, and that the early service, notwithstanding its earliness, had been regularly maintained.

The Sunday services too are well attended. At our Communion last Sunday there were eighteen, and before leaving for Bombay I one time had twenty-five.

Our village work is extending. The little meetings of Christians we have at Ruttudyas has won for itself the respect of the rest of the villagers, who met in goodly numbers at my last visit, and took a lively interest in my examination of the few Christian children; listening eagerly to the remarks made to them, suggested in the course of the examination. There was not that scorn and indifference they had been wont to show.

We have repeated applications for teachers from villagers near, influenced by their Christian relatives; as for instance, from Limbodee, where are relatives of our Toka Christians, who are some forty-five miles away.

In translation, we are now engaged on Howe's Commentary on St. John. Maclear's Catechism, in Marathee, was carried through the press, while I was in Bombay, and a specimen copy has been sent to me with which I am much pleased. I hope to secure a grant of some 100 copies, for the book will supply a want very much felt in the Mission.

I finish this report on the Ahmednuggur district for this quarter, with a testimony to our catechist, Shantwunrao. He has shown much zeal and an unwontedly good judgment in the working of his district.

*Vamooree District.*—Here Jankee has had five baptisms, and amongst them that of his own brother, a Brahmin. The whole number baptized is now thirty-seven in Vamooree. These, with Jankee's own family and dependents, make up his congregation to about fifty.

I should like to see more work being done amongst the people of the higher castes there.

The villages around are regularly visited, and at one, Kathorda, there is evidently a strong spirit of inquiry. On the occasion of a visit there lately I was much struck with the advanced views held not only by the Mhar community but also by the Kulkurnee and Kunbees. The Mhars declare that they do not now practise idolatry, and are evidently in everything almost but name Christians.

Our people at Mohoj have had the teacher I promised them. His presence was indeed much needed, for they are lamentably ignorant. Since my return, a visit has not yet been paid them, but I hear from their teacher accounts of them and of inquirers, on the whole encouraging.

Jankee is much in want of a house. Until one shall be built, we hope to make the one he is in more habitable. I have applied to the committee for a small grant for that purpose, but have as yet had no reply. Not until this is done can we expect that Jankee's family will be content.

*Undeergad District.*—Here there have been twelve baptisms. Out of our schoolmasters two have been ill. The brother of the one stationed at Kendul now carries on the work, and in a visit lately paid there, I was much pleased with the appearance of the pupils. There were some ten of our own Christian children, whose progress was very satisfactory; and twelve Kunbers with one Bheel, all in the same school. The good feeling manifested by both Kunbers and Bheels



towards Christianity seems strengthening, and there seems every likelihood that a decided step on the part of both classes will soon be taken. The issue of the affair of the field, spoken of in my last quarter's report, has been the purchasing of it for Rs. 200. I hope that as time passes other of our congregations will be able to secure lands, and thus become not only independent but in a position to command the respect of Brahmins and Kunbers. It is certain that one great drawback which the new Dhurm has for the latter class is its apparently unsubstantial character. It will assume a very different aspect for them when seen to be taking root in the country.

The other sick schoolmaster, he of Undeergad, will be able to return to his work from the 1st of July. He has been, poor fellow, very dangerously ill.

The congregations at Nipunee, Ambee, and Pudeyad, have, especially in the case of the first, been enlarged. We hope soon, at Nipanee, where there is no kind of accommodation, to have a little rough structure built for a school.

Rajooree is another step in our progress towards Sungumnair. Of the twelve baptisms that have taken place in this district five were here. It was only the great urgency of these people that I thought justified me in baptizing them. I was loth to do so because of being unable as yet to supply a teacher, and had refused them. They preferred to be baptised and wait to waiting unbaptized.

Sevukrao has everything to encourage him in the prospects of his district.

*Toka District.*—Here no fresh baptisms but still candidates. We need for this field a better informed man, not to supersede Krishnajee, but in addition to him. The people are starving for the want of such a one. At my last visit, two days ago, candidates were brought asking for baptism, but on examination proved unpassably ignorant. They were all comparatively young, and I therefore postponed their baptism.

The old man has several villages with people who have been stirred up by him, and he exercises I find a good religious influence amongst his people, for their tone is high; but there seems no real advance in religious knowledge. When we have the church school built here, we must try to secure a man who will really turn it to good account.

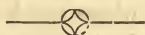
*Sungumnair.*—Here we have but one solitary agent, but he is pursuing his work bravely. Not long after my visit, related in last

quarter's report, the inhabitants treated Raghoo so harshly that, losing courage, he ran away by night. He however returned again after a little time, taking his wife with him, and has, fortunately, had less violence shown him since.

As yet there are no baptisms. There are however inquirers, all belonging to the higher castes. Two Brahmin youths had come for instruction so often that the suspicions of their friends were roused, and they spirited the two off to Nasik.

Raghoo has so chosen his preaching stations that in the course of the week every part of the town is made to hear him. The surrounding villages have not yet been attempted. Our force at Sungumnair is as yet too weak for that.

Raghoo tells me that he has 163 hymns ready, and is anxious to have them printed. On the Bishop's return this may be done."



#### KRIAN MISSION, BORNEO.

I WENT to Tamudok in March, mostly by an overland way, having to return by boat. The distance may be regarded as a day's journey. On a Friday night I arrived at Esau's house, that is the catechist's, having my few school boys with me. After tea, and breakfast on Saturday morning I walked on to the Dyak house, and told them of the service which would be held at the catechist's station on the Sunday; but I found the house nearly empty, the inmates having gone to their various occupations, and did not stay very long. On Sunday the people came down at an early hour, before we had finished the morning meal. The prayer-house is a simple construction of palm leaves, with a few planks laid on the ground floor to serve both as benches and as hassocks. We sang the service as we do at Sebetan; and I spoke upon God's promise of old to send a Deliverer into the world, and of the coming of CHRIST as the fulfilment of it. After the second lesson I baptized three adults, thus making eight Christians belonging to Tamudok. *Deo gratias.* After service I asked why so few had come forward to profess their faith: it was answered that they would be all baptized, though not yet; but that answer might mean a great many things. I believe the head men are really afraid of Christian worship—afraid, that is, that something dreadful may happen if they were to embrace Christianity, *e.g.*, that some unusual sickness or bad harvests may result.

They are waiting to see the effect on those who have been baptized—these are to try the new ground. In the evening we had service by ourselves. We determined to start homewards with the night ebb, having in view the difficulty of getting up the Sebetan river. An extraordinary amount of drift wood and big trunks of trees have floated up with the flood tide from the main river, and got jammed in together so tightly as to render the passage of a boat slow and difficult. So after lying down for a short sleep we were afloat down the Krian in an open boat. At first, with the rising moon, the glistening water, and the general quiet in which only the sound of our paddles was heard, it was very pleasant work, but a drizzling rain came on and we were all wet and uncomfortable; but the paddling kept us warm, and we soon arrived at the mouth of the Sebetan, where we stopped a short time, and some of us got a little sleep. With the dawn we were at our paddles again, and half-an-hour brought us to a place, where reach after reach of the river was completely blocked up by grim-looking trunks of trees, in all directions and in all sorts of positions, almost excluding from view the water underneath. Either between or over these the boat had to be dragged somehow. Fortunately ours was not a very large craft, but before attacking the difficulty, we thought it judicious to replenish the inner man; and the boys applied themselves to cooking on the bank. I made my breakfast off a strong cup of tea, a biscuit, and a little plain boiled rice. Then with bodies strengthened, the freshness of morning, and good spirits, we set to our task with a vigorous will. Shouting and joking was of course indispensable; in fact noise is always advisable in such cases with Dyaks: it acts like music upon an army in battle array. Knocking against floating drift, and tumbling into the water, and gradual plastering with mud from head to foot, these were rather welcome than otherwise. The boys kept up their spirits throughout, and at last we found ourselves out of the difficulty, with a good fund of strength yet in store. Afterwards it was pleasant sailing, and coming further up the river the scenery was as pretty as unkempt nature and a fine morning could make it. It seemed to have lost none of its effect though so often witnessed before. The chatterings of the birds made it a merry copse. I shot a very pretty specimen of woodpecker, which perhaps would have been highly prized by a naturalist; but we regarded it in the more practical way of game. About midday we arrived at my "Mission Cottage in the Woods." As evening advanced we felt tired, and no



sooner had darkness thoroughly enveloped our jungle world than my boys were heard only by their snorings.

But I must also mention an event of sadder import. Ndawi was a young Dyak who always persevered in his Christian profession and in learning, in spite of the opposition of his parents, and the jeers and taunts of his fellows. His intention was to be a catechist, and the Bishop sanctioned my training him as such. But man proposes and GOD disposes. A sickness which came upon him at his father's house has taken him to the grave; and so, one from whom I hoped for good support and help in the Mission is gone, and no one is at hand to replace him. It is a blow to us, because an opposition takes occasion thereat to speak reproachfully of the Christian faith. I saw him and spent some time with him before his death. I prayed with him, and he could follow me till his fits of delirium came on, and his words wandered. I offered to bury him with the Christian service, if his friends would allow it, and sent a message to that effect to his father. This produced considerable discussion among them. They were afraid that if they brought the body to the church I should take off the ornaments put on it, and forbid their burying any "baiya" with him according to their custom; but they were assured by some Christians that I should do nothing of the kind, and they then consented. "Baiya" is the term by which they designate the things which they bury with the dead, such as personal dress, ornaments, and jars, and as Ndawi had a copy of the Dyak prayer-book, and St. Matthew's Gospel, these were put in the coffin with the body. "Baiya" has two meanings: first the things thus buried; or as they say given to the dead, are supposed to be of use to them in another world just as they are here; and, in the next place, they are regarded as tokens of affection to the departed. I ought to have said that such articles as jars are not buried with the corpse but put on or near the grave. The error—and it is a self-denying one—is comparatively harmless. We do not forbid their burying "baiya," especially as neglect of it would be regarded as a token of utter want of affection and regard for the departed one. I have known a young boy strip off from his body his own scanty clothing to give it to his little dead brother about to be carried to the tomb. We would desire to see more rather than less of such brotherly affection. The corpse was brought to the church, and I read the whole burial office there. As we have no burial-ground here I had intended to go to their own cemetery, which is some distance up the river, but since

the preceeding evening I had been unwell, and did not think I could walk so far. I do not now regret that it happened thus, for I am of opinion that it is more proper to say the whole office in the church, when the body is to be buried in the old burying-ground. Ndawi is universally regretted, and a large number attended his funeral.



### SIR WILLIAM MARTIN.

UPON the departure from New Zealand of Sir William Martin, whose name is enshrined as the friend and fellow-student in philology of Bishop Patteson, in Miss Yonge's life of the martyred Bishop, and whose services to the Church in New Zealand have been invaluable, the *Auckland Church Gazette* for May, 1, 1874, says :—

“During the last month one has gone from us whose departure will be felt by many as an irreparable loss, and who has peculiar claims upon the respect and gratitude of Churchmen. After a residence of thirty-three years in Auckland, broken only by a short visit to the old country, Sir W. Martin, accompanied by Lady Martin, left our shores on April 13 for England in the s.s. *Mongol*. A large party of friends accompanied them to the ship to bid them what most felt to be a last farewell ; and an address, signed by many of the citizens of Auckland, was read by the superintendent of the province on the wharf just before the embarkation. Since his resignation of the office of Chief Justice on account of ill health, now about seventeen years ago, Sir William Martin has lived very much in retirement, so as to be hardly known to the more recent generation of colonists among us. But by a large though rapidly decreasing circle of older residents there is no man, we may safely say, whose name is held in higher honour, or whose departure would be looked upon with more sincere regret. But though so long retired from public life, and little known to the world at large, his leisure, his learning, his thought, his professional knowledge and great abilities, were largely given to matters of no private interest. Few but those who have been personally brought into contact with him know how patiently and usefully, in his study at Taurarua, he laboured for those objects in which he felt an especial interest,—such as the amendment of laws affecting the welfare of the native race, the teaching of native candidates for ordination, and the building up of the Church in this colony and in the Missionary diocese of Melanesia. So long as he was among us, there was one at hand to be consulted in matters of difficulty both public and private, and whose advice, ungrudgingly given, was ever felt to be of the greatest value. How kindly and liberally he contributed to every work of Christian benevolence—

how his sympathy and assistance, and those of Lady Martin, were freely bestowed upon many a case of distress, is known only to those who have been cheered and relieved by them. It is, however, chiefly as a lay member of our Synods that Sir W. Martin will be remembered by Churchmen in all parts of the colony. These drew him forth from his retirement at Taurarua; and there was no member, even upon the episcopal bench, whose opinion had greater weight in the Synod, or whose help on committees was more sought. Having from the first taken a deep interest in the establishment of the Church constitution, and having, along with others (among whom we may mention the late Sir John Patteson), greatly assisted Bishop Selwyn in the work of construction, he took an active part in many successive Synods, in which he sat as representative of the Auckland Arch-deaconry until 1871. It is understood that he now goes to England to fulfil a promise made to the late Bishop Patteson. It has long been known to his friends that he was for several years engaged with the Bishop upon a work bearing upon the interpretation of the Hebrew Scriptures; and this work, which was far advanced before the lamented death of the Bishop, has since been completed by Sir William as a sacred trust from his friend. A work which has thus engaged the thoughts and labours of two such men is not likely to prove without fruit to the Church, and at the present time, when the translation of the Old Testament is under revision, its appearance will have an increased value. It is to be hoped that life and health may long be spared him to accomplish what still remains to be done of this self-imposed task and for yet further services to the Church."



### A MISSIONARY PIONEER WANTED FOR PORT DARWIN, DIOCESE OF ADELAIDE.

AN attempt has been made to establish the Church at Port Darwin, but like many other first ventures, the result has not been altogether satisfactory. The Rev. W. C. Hawkins volunteered for this work, but after an experience of less than a year, he was obliged to abandon it from ill health. The Bishop in writing upon this subject, says:—

"I am sorry to report that the break down of Mr. Hawkins's health compelled him to resign his duties as Missionary at Port Darwin, and return to his cure here (Adelaide). I saw him the morning after his return per *Gottenburg* steamer, and though restored by the sea voyage, he was suffering from palpitation of the heart (brought on by a weakened constitution, the consequence of his residence in Borneo), and was only able to walk from the hotel, half a mile hither, very slowly. When he offered his services for the northern territory, he was not aware how unequal his constitution had become to stand the tropical heat of the northern territory, and the fatigue of the work



to which he was appointed. Still it is a valuable result of his visit, that we know the real state of things."

Mr. Hawkins's report, written in June, 1874, will best describe what he found to be the state of things on his arrival and during his residence at Port Darwin. He says :—

"In accordance with instructions from the Lord Bishop of Adelaide, I am now on a visit to Port Darwin, where I have been stationed for the last five months ; but as no vessel has visited us during that interval, I have been unable to send you any report.

Port Darwin (which is the name of the harbour and not of the town) is one of the finest harbours in the world, capable of receiving any number of ships, and those too of the largest size. Should the northern territory prosper, of which I am sorry to say at present there are but few indications, Palmerston, the township, would become an important place. On our arrival, all that could be seen of the township were a few miserable huts, the camp or residences of the principal Government officers on the beach, and the residency—a rather fine building towering above them on the hill, with the offices of overland, telegraph, and the British and Australian telegraph companies on the left overlooking the sea. My disappointment was, I confess, very great. Palmerston consists of three streets, with large intervals between the houses or huts, as they should rather be called, and contained at that time about 450 inhabitants, since reduced to 250. I called upon the Government resident and the principal inhabitants, and found to my surprise that I was quite unexpected. As soon as I could I called a meeting of the Church people, at which very few attended, and spoke to them of the necessity of endeavouring to build a church and support a clergyman. Resolutions were carried to that effect, and subscription-lists were at once opened, though I was warned by all that it would be of little effect. And such, I am sorry to say, has been the case. Promises have been received amounting to about 60*l.*, while the weekly offertory averages 1*l.*, out of which have to be paid the expenses of conducting divine service, such as lighting, and the rent of a room. The fact is, that the gold fields here never have as yet paid any dividends to the shareholders in them, and do not at present appear likely to do so ; while so many companies were got up in Adelaide, and so many were ruined in consequence, that confidence in the place has been lost, and all who can do so are leaving it, more than 350 having left during the time I have been here, and many more are leaving by the outgoing steamer. The climate is a most trying one, while the cost of living is enormous—from 3*l.* to 4*l.* per week for board and lodging, and that of the poorest description ; washing is 12*s.* per dozen, which in a climate where one is compelled to wear white clothes is a very severe tax indeed. Fever and ague abound, together with diarrhoea and dysentery.

I have held services twice on each Sunday, except when absent at other townships. The congregation in the morning amounts to three,

and sometimes to eight, in the evening it is between thirty and forty, but after the departure of the steamer it will be much diminished. Of communicants, I have had on one Sunday only two, on other Sundays none.

I have visited Southport, a small township of about forty people, situated twenty-six miles from Palmerston by water, or forty miles by land, *i.e.*, one day's journey by water and two days' journey by land, and held service there with very small congregations. I also endeavoured to visit the gold reefs, but after visiting Tumbling Waters, a place with ten people, to whom I spoke, Collet's Creek, with one house, and Rum Jungle, with a house building, I was advised to return, as the road was at present impassable for one horse, shaking for hundreds of yards all round you, while the flat beyond was a perfect quagmire, four horses out of five in an express waggon driven by a friend of my own having been bogged at the same time, and with difficulty saved.

I regret having to send so gloomy a report, and also to have to add to it, that my health during the last ten days has been far from good."

There can be no doubt that during his stay things were at a very low ebb ; but as the Bishop writes :—" Now telegrams are received which show that the gold diggings are really productive, and that coolie labour is being introduced from Singapore. A special minister has been appointed by our government to have charge of this department ; so no doubt is entertained, that, like Northern Queensland, our northern territory will be peopled and productive. I do not think the Mission ought, by any means, to be abandoned ; but as I said in my first communication to you, the Church in South Australia, existing as it does on voluntary contributions, cannot afford men or money to supply spiritual wants. At this time there are four settled cures vacant, besides ample work for three missionary chaplains. A vast area of country has been thrown open for agricultural settlement. Small townships have sprung up, and unless we, through Missionary clergy, can organize and foster infant churches, the whole population, with the members of the Church of England, will be left to the ministrations of the various bodies of Methodists, Primitive Wesleyans, Bible Christians, &c. From our local funds 100% were supplied to Mr. Hawkins, to cover his two voyages, and supply some little outfit. There is no doubt that a strong, healthy energetic single man would find ample employment, and a great sphere of usefulness at Palmerston, Southport, and at the diggings. Something in the way of fees and stipend might in time be got, but the settlers there have for the most part little more capital than brains and muscles with which to win their daily bread and future fortunes."

A Missionary pioneer who can rough it, and adapt himself to the circumstances of the people and place, is what is needed. We trust such a one will be forthcoming, and that the Church will thereby be saved from the reproach of not being represented at Port Darwin.

### IMPORTANT MEETING OF GRADUATES AT OXFORD.

FOR some years past it has been a subject of much regret on the part of those who were engaged in promoting the Mission work of the English Church, that the Universities of Oxford and Cambridge did not more closely identify themselves with the work of Missions. At length, however, a movement has been made at both Universities towards this end. The want of Missionaries in the East was brought prominently before the Graduates of Cambridge in the spring by Sir Bartle Frere, and a Standing Committee was appointed to see what that University could do in that direction. And we now have the satisfaction of being able to report that an influential meeting of Graduates was held at Oxford on June 5, in the Clarendon Buildings, for the establishment of a Missionary Association in connection with the University.

The Rev. Canon Mozley, Regius Professor of Divinity presided, and explained that the objects of the Association would probably be the establishment of a Missionary library and reading room, where men could find the history of Missions and Missionary labours, the education of English students for Missionary work, and to encourage the attendance at Oxford of native students from India, so that they might receive education in a higher class of philosophy than their own country afforded them.

Dr. Acland, in the absence of the Rev. Canon Liddon, who was prevented by indisposition from being present, proposed, and the Warden of Keble College seconded the first resolution, which was as follows :—

“It is desirable that Graduates of this University, interested in the Mission work of the Church, should form themselves into an Association for the purpose of connecting and acquainting themselves more closely with the work and its demands.”

After some discussion, during which it was generally understood that this Association was not intended to interfere with existing Societies, this resolution was carried with the addition of the following words,

“This Association shall not in any way supersede or interfere with Missionary Associations already existing in Oxford.”

Professor Monier Williams then moved, and the Master of University seconded the second resolution :—

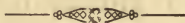
“That the first object of the Association be to collect literature and other information bearing on the work on Missions, and to promote the study of the religions, languages, and characters of the natives and countries to which our Missions extend.”

The third resolution, which was moved by the Rev. Canon King, and seconded by the Rev. A. W. M. Christopher, was :—

“That the second object of the Association be to aid in the improvement of the education given to European and Native students in training to become Missionaries.”



These resolutions, which were all carried unanimously, were advocated in learned and eloquent speeches, for which we regret to say we have no space at command. This meeting is a hopeful sign of the improved state of feeling which now exists at Oxford with reference to Missions, and, with God's blessing, great things may be expected to spring from it.



### THE BISHOP OF HONOLULU ON THE CHARACTER OF THE HAWAIIANS.

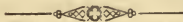
THE Hawaiian is capable of receiving full Christian instruction, and of becoming a true and faithful member of the Church. In spite of all that has been said against the native character, *e.g.*, that it is impossible to give them fixed principles—to implant in them a sense of responsibility—that, like the Cretans, they will be “always liars, through want of moral force,” I am coming to a different conclusion. The boys who have been under my roof for a year and a half are by no means a picked set. But I can place as much confidence in them as in an equal number of English boys. I do not say that I could do so when they came to me. One boy I hope to be able soon to employ as a teacher.



### TO INCORPORATED MEMBERS OF S.P.G.

AT a Meeting of the Standing Committee, Thursday, 30th April, 1874. F. H. DICKINSON, ESQ. in the Chair.

“Agreed, that notice be inserted in the *Mission Field* on the 1st October, requesting each Incorporated Member in Dioceses where Diocesan Representatives are elected by the Incorporated Members to send to the Organising Secretary, or to the Secretary of the Society, the names of any persons whom he wishes to propose as Diocesan Representatives, and from whom he has ascertained that they would serve if elected.”



### REPORTS RECEIVED.

Reports have been received from the Rev. T. E. Sanders and E. Softley of the diocese of *Huron*; G. Bishop of *Newfoundland*; C. Taberer of *Grahamstown*; S. M. Samuelson of *Zululand*; W. Dooat of *Bloemfontein*; F. Bohn, Tara Chand, W. Drew, R. Dutt, J. E. Marks, C. Warren, and J. C. Whitley, of *Calcutta*, and W. C. Hawkins, Missionary at *Port Darwin*.

DEPARTURE.<sup>1</sup>

Mr. JOSA, of St. Augustine's College, Canterbury, sailed for Guiana on the 2nd of September.

## Society's Income for 1874.

### A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—August, 1874 .	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL . . . .	£16,331	£11,312	£3,095	£30,738	£50,669
II.—APPROPRIATED . .	4,444	99	2,735	7,278	7,458
III.—SPECIAL . . . .	15,057	900	1,004	16,962	13,795
	35,832	12,311	6,834	54,978	71,922

### B.—*Comparative Amount of RECEIPTS at the end of August in five consecutive years.*

	1870.	1871.	1872.	1873.	1874.
I.—GENERAL.					
1. Subscriptions, &c. . .	£15,010	£15,961	£17,823	£16,976	£16,331
2. Legacies . . . . .	4,535	6,546	5,471	6,800	11,312
3. Dividends . . . . .	2,835	2,480	2,570	2,633	3,095
	22,380	24,987	25,864	26,409	30,738
II.—APPROPRIATED . . . . .	3,735	4,616	11,106	5,551	7,278
III.—SPECIAL . . . . .	8,158	4,285	6,316	6,585	16,962
TOTALS . . . . .	£34,273	£33,888	£43,286	£38,545	£54,978

Notices of the following Legacies have been received between JULY 17 and to 1st SEPTEMBER, 1874 :—

	£	s.	d.
Mrs. Elizabeth Boucher, Milverton, Somerset .....	100	0	0
Mrs. Loveday Devonshire, 23, Clarendon Road, Plymouth .....	30	0	0
Mrs. Sills Gibbons, 3, Upper Church Street, Bath .....	300	0	0
Mr. Henry Fitzmaurice Lyster, Dewsbury, York (reversionary) .....	300	0	0
Miss Charlotte Sayer, Pett, Charing, Kent .....	100	0	0
Mrs. Jane Windle, Oldbury, Bridgnorth, one-third of estate (reversionary)			



## THE DAY OF MISSIONARY INTERCESSION: OUR URGENT NEEDS.

**S**T. ANDREW'S DAY is this year recommended as the Day of Intercession in behalf of Missions. The Report of the Committee of the Convocation of Canterbury, upon which this recommendation is based, has not yet been published; but the Archbishops have sanctioned present action in anticipation of the Report, and so the proposal may be regarded as coming before the clergy and laity of the Church with the highest Spiritual authority. St. Andrew's Day is very suitably proposed to us, as it comes either just before, or at the beginning of, Advent. But when "for local or other reasons St. Andrew's Day is found inexpedient," the Committee "suggest,"—we desire to bespeak the most favourable attention to the suggestion,—“that the observance be transferred to any of the seven following days, and they would rejoice if this latter provision should lead to the dedication of a whole week to Intercessory Prayer.” At the same time it is obvious that a great effort should be made to observe one and the same day.

And so there is a good and reasonable hope that a duty, than which there is none more sacred, may at last be thoroughly recognised and solemnly undertaken by the Church,—the duty of stated regular common prayer and intercession for the extension of Christ's kingdom on earth, of earnest supplication, not from the few only, but from the whole multitude of the faithful, that “the Lord of the harvest would send forth labourers into His harvest.”<sup>1</sup>

<sup>1</sup> We earnestly trust, that in no long time, a small Manual for Private Prayer may be put forth by our Convocations. Efforts have been made there some years ago for the adoption of “the Prayer for Unity” into



Many circumstances have combined to fix, we trust and believe, the heart of the Church more and more steadfastly upon this holy work. There is, first, the astonishing increase of our Colonial and Missionary Bishoprics—the Dominion of Canada and the adjacent provinces with fourteen, Australia and Tasmania with ten, New Zealand with another six ; then in West and East twelve “Islands of the Sea,” each with their spiritual leader; further and more remarkably, Africa with eight, and if India and China are still, alas! miserably poor in comparison not only of the crying need, but of this our present standard elsewhere, still India is surely appealing to us now with a claim which cannot possibly much longer be refused.<sup>1</sup> There are a few other sees still which we have not enumerated.

It is not a mere foolish self-complacency that the reproach of “insularity” can no longer be cast upon us. A worthier, deeper feeling underlies these outward facts of our Missionary progress. Think of the lifelong toil of many of these prelates. Some of that noble band, who rose to the call of the Church thirty years ago, still are labouring abroad ; still “bringing forth fruit in old age.” How by them has God the Spirit quickened the pulses of our Christian life at home ! How many a parish has learnt a new lesson by the loss of some beloved and devoted pastor—lost in outward sight, won rather and bound nearer to their heart and conscience by that willing self-sacrifice ! Have we not, some of us, heard how this or that gifted Father in GOD has touched, as with a spell, those rough untrained natures in our colonies, who wanting, not by fault of their own, our manifold helps, have found in

more frequent use. We may thus have other deficiencies in our Book of Common Prayer gradually supplied, and eventually, it may be hoped, taken into our public services. The absence of any direct prayer for this increase of pastors and evangelists is really a loss so grievous, and so injurious to the health of our own people, that every exertion should be made to remedy it.

<sup>1</sup> “The Letter from the Bishops in India” must be in the recollection of all our readers. Very earnestly do we plead that the subject, which it treats so powerfully, may be above all others taken, on the Day of Intercession, most seriously to heart. The sad and most humiliating neglect of the Spiritual needs of India, after the warning of the Mutiny, after the earnest remonstrances, for years and years, of Churchmen of every school—Bishops Wilson and Cotton, Lord Lawrence and Sir Bartle Frere, to mention no more—is nothing less than a national sin. Shall we need other judgments besides “the famine and the sword” to make us own that the only security of a Christian nation is the fear of GOD, and the honour of His Name ? The “Letter” puts the truth so faithfully before the Church, that it would be presumptuous in us to do more than invite fresh attention to it.

the Church, faithfully set before them, in her earnest prayers, her chaste soothing ritual, her hymns, her praises, her sacraments, the influence of the home they had forgotten, and the subduing power of the grace in which perhaps they had scarcely believed! Need it be said that this happy result is due, under GOD, to very many others, clergy and laity, besides these our Colonial and Missionary Bishops? But, after all, does not the Church in each new crisis of her life find her first and chief want the true heart and clear brain to lead and direct? Who knows not that the feeling that there is one who has the right and the skill to lead, is the one thing necessary to make the soldier fearless, and even the smallest army a living power? True, real sustained enthusiasm, the enthusiasm of the student, of the solitary worker, is a priceless gift, but it is the gift, of necessity, only of the few. One office of the Church is to supply, as GOD'S instrument, this fervour to the many. She chooses some trained spirit; she adopts some child of her fondest love; she calls him forth from his retirement, his quiet round of duty; sends him forth with her blessing. He enters upon a life of warfare. The first struggles are mostly sharp; there is misunderstanding sometimes, sometimes distrust; "a great door" is ever "open," and ever "there are adversaries," but that carefully chosen, well prepared leader is known now to the like-minded; he inspires fresh hopes; he "lifts up the ensign" on which *Conquest* is written; men are stirred; new thoughts are awakened; another and another and another feels the influence, and pledges afresh his own loyal obedience. And men marvel at the change: here and there another kind of life is manifested; here some pastor seems to have developed a power unobserved before; here a congregation has increased its communicants and its alms; here a Confirmation has been felt to be "a time of refreshing:" in one word, the Church has been rooted in that land; all around there is life and growth, sowing of seed, and ingathering of harvest, "the dew of youth out of the womb of the morning."

Has there not been a movement—it may be, as we observe it, independent, it may be in answer, more or less conscious answer, to this impulse from abroad—in the Church at home? It is one of the blessed results of the revival of the Church, as distinguished from the fervour of individual zeal, which has so often hurried men into the narrowness of the sect, that whatever part of her system or her creed is fresh touched with life, all the rest is speedily quickened also; and so there is scarce room for doubt that the multiplied daily services,

the increased weekly Communion, the new works of mercy which have refreshed us in England, above all, that spring of them all, the more faithful lifting up, on the part of the clergy, of CHRIST our LORD, in the majesty of His Divinity, in the reality of His love—all this has brought out more vividly before our conscience those unfulfilled longings of the Saviour's Heart! If amidst many dangers, many peculiar anxieties, He has been saying to us, "Fear not, little flock," could we forget that other word, "other sheep I have," "them also I must bring"? If "from" that fresh uplifted "Presence" "times of refreshing have come" to ourselves, could we bear to restrain the heavenly gift? "Is" not "Love, life's only sign?" Is not the Reproach of our Master in a vast world unconverted, yea *unvisited* with the feet of His evangelists, one which shames us now keenly, bitterly, because we, and none but we, a clergy and people so largely, so undeservedly blest, are ourselves inflicting it, and that too, before the scorner?

Of influences which have been felt by the Church, as a whole, one, though very obvious, must not be passed by. As the death of one near and dear, to wife or husband, brother and sister, companion and friend, so, to a quickened Church, is the departure, especially the early departure, of the Saint and Confessor. The devotion, the absolute entire devotion of a young life to the LORD and His Church, is a solemn, because it is a rare thing. We are familiar with the energy, the ambition of England's sons. It is all around us. The early triumphs of intellect are many and cheering, the field for their display is ever widening, the crop is plenteous. Our times,—GOD'S holy name only be praised,—have witnessed again a nobler ambition, and a career whose every line seems, it is surely only plain truth, streaked with light, ever and ever brightening unto the perfect day. If we mention the name of John Coleridge Patteson, it is in no forgetfulness of others not unlike him, but because his is the last in the goodly roll, and now he is perhaps best and most familiarly known. That death, but, if we are not mistaken, still more that life has stirred, deeply, powerfully stirred many hearts everywhere. That singular manly wisdom, and that tender woman's love!—that utter abandonment of home, and that quick fresh unceasing sympathy with his family, his many friends, his dear university, his Mother Church!—that beautiful union of student life, and unselfish, unsparing, loving service, and active usefulness!—that earnest yearning for nearer communion with his GOD; and that affectionate sympathy with



the wants of the family which he had gathered round him, and with and for which he lived, his clergy, his scholars; all His children, all knit together in the one Faith, and in the same bright Hope of heaven! Such a life, faithfully portrayed as it has been, must sink down into the heart of the Church, and become one of its dearest treasures. Let father and mother first read these true, these simple, these noble letters! Let the scene of that parting between the great and good father and the dutiful son be fixed on the memory; who shall doubt that those who shed these tears reaped even here a sustaining, a satisfying joy? What are a few years more or less of occasional intercourse in the body, compared with the uplifting of father and mother and son into that nearer presence, where, knowing more their LORD, they know more, love more, are more one with each other! What the comfort, deep and most real as it must be, of the sight of the child of early manhood and now of old age, compared with the conviction, that in return for that sacrifice, the child of GOD is doing his Father's business, and winning, it may be, a new kingdom for his LORD, and for himself a crown unfading! Surely there is a delight above what is common in the pathway of life, in forming such a plan in our secret prayers, for a child, for son or daughter. Surely if GOD has given father and mother some "honest and good heart" in a child, there must be a happiness in sowing there the seeds of Christian piety, in ripening, so far as man may, that budding grace, in watching its natural, rather supernatural growth and unfolding, and then, at the time appointed, committing it, freely, thankfully to Him, and to His work Who gives us His best and His dearest, that they may be His—His, ah! how often, after only a short pang of mortal life; and then, His, taken by Him into the shelter of the everlasting Arms, for ever!

Last among these fresh motives constraining us to gird ourselves anew to the work of Missions, there is one sorrowfully associated with the precious memory of our martyred Bishop. England's trade and commerce has many an honoured name, and has done again and again some noble service; but it has had also its curse and its shame. Strangely, mysteriously, the blight of the slave traffic goes along with the sowing of the seed of the Gospel. On the one hand the minister of love and life; on the other the base destroyer, corrupting the body, and darkening more deeply the dark and withered soul. The contest is as old as the Fall; the intense struggle revived with the day of Pentecost; but it

grows in intensity, as the end approaches, and if Antichrist must needs come, Christ's Church must needs more earnestly watch and pray, yea "wrestle" with her LORD "till the breaking of the day." Very thankful many of us are that those great chapters of the prophet Ezekiel upon "the rich supply of Tyre, and its great and unrecoverable fall," are, as Hooker would say, anew preached amongst us in our revised Calendar of Lessons. The teaching, we will venture to say, is to the mass even of Christians, as novel as it will be startling; "Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; because thine heart is lifted up, and thou hast said, I am GOD, I sit in the seat of GOD, in the midst of the seas; yet thou art a man, and not GOD. . . . By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: Therefore I will cast thee as profane out of the mountain of GOD."

If Tyre perished for her self-worship, and for "selling the children of Judah and the children of Jerusalem to the Grecians," what shall be the punishment of Christian England, if she allows anywhere over the wide seas this foul blot to stain her flag and to sully her name? But is there not a perpetual need for the Church's prayers to rise up on high that our commerce may be sanctified? Is there not need for Christ's watchmen perpetually to track the steps of the traders and settlers, that, in distant lands, as much as at home, oppression may be rebuked at once, and the fraud which would bring infamy in England be punished as cowardice, no less than treachery, when practised upon Hindoo or Melanesian? More than this; shall our increased, increasing wealth lap us in luxury, invent for us fresh softnesses of an effeminate refinement; and shall not the Church proclaim the true lesson of life in the only way in which it will touch the heart? It is vain to reproduce the old forms, to furbish afresh a machinery past and gone; excellent for its own time; now, strange to the Church, and sure to be a stumbling-block to the world; but the religious brotherhood, in its honest simplicity, is a part of that heavenly armoury which is for all countries, and all times. The life of self-denial, contentedness with food and raiment, poverty, is the life of the Apostle of the heathen, of the Saviour of the world. No argument for Missions will be less heeded in England than the preaching of a monastic vow; none will more compel attention and win respect than the honest devotion of the noblest, the best educated, the single-minded and straightforward to that work, whose reward is not here,—

the slow struggle with superstition, degradation, sin. O that the Church may really set herself to pray for hearts and hands fit to prepare for the last coming of her Lord! In these large swarming cities of our modern experience,<sup>1</sup> those "that are full of strife, tumultuous cities, joyous cities," who of us knows what is really at work in them? "What is to prevent," said Bishop Butler, "a whole people going mad?" Have not we in this generation seen Paris rioting in her Communism? Have we not seen the rising of that cloud of blasphemy, the bursting of which may at any time be the beginning of the last Woe? Now then it is, that the spirit and power of the Baptist is needed again for a Mission at once of severity and love! Now repentance must be preached afresh by those whose abstinence is a mortified Life; whose self-denial is the choice of the "wilderness of the nations;" that there at least a highway may be prepared, out of fresh hearts and souls, who at least know nothing of a fastidious, self-seeking world; and who are not tired of CHRIST, but thirsting for Him. And let not England, with her idolatry of her common sense, think that the need is sorest at home, that Mission work is but a romance for the young imagination! First, England must be Missionary; she must be the Missionary of unbelief or of faith; of light or of darkness. Next, as we have said, such a Mission as that of Melanesia, converting the Islands of the Pacific, one by one, and thwarted in that conversion by English slave dealers; the Mission of Maritzburg declaring the one faith, where one, once an English Bishop, is offering another,—alas! is it not a lifeless,—Gospel: what are these but the signs of that tremendous struggle, which is going on at home; only that abroad the issues are more clear; the stage is free from the tumult of a hundred separate actions, interfering with the one which is chief and supreme; abroad it is unmistakable that there is a contest now, and before our eyes, and that it is to win souls or to leave them to be lost.

And now may we say one word, in all respect, to our Universities, to those at least there, and there are many in Oxford and Cambridge, who have the deepest concern for these things, and who need no impulse that we can give, but with whom we would thankfully take counsel. There, in these noble homes of our best English life, there is ever fresh material, which no other places can so readily supply, for the making of the Evangelist, for training the Pastor of Souls. There, too, we

<sup>1</sup> See Isaiah xxii. 2.



are most sure, there are now very many loving hearts and gifted intellects who bring to the work of teaching that living sympathy which makes of the pupil a son or a brother. What more is wanted to sow the seed of the harvest for which so many everywhere are longing? Not so much the fervent preaching, the impassioned appeal: rather thoughtful, earnest study of Holy Scripture; calm, quiet meditation on the purpose and will of GOD; honest, real, exact description of this work of Missions, as it has been, as it is, in the lives of the true and the singlehearted of every age; and then, united intercession together in that College Chapel, which has for its charm and for its lasting attraction, not its beautiful architecture or its storied lights, but the prayers which young hearts often and often pour out there together, not without tears, and Communions, blessed to many surely there above all elsewhere, because all there know one another, and some are already closely knit together by a friendship such as only grows up in the house of GOD. And is not St. Andrew's Day a fitting beginning for a new devotion to Mission work, especially in our Universities? Will it be strange to any to hazard the remark that with all our activity, and zeal, and increased religious feeling, there is a lack amongst us of *manliness* in the tone and temper of our Christian thought and work? We would not at such a time, and with this call to United Intercession, willingly give offence to any; yet is it too severe to say, that the controversy which is now disturbing us, and the circumstances out of which it has grown, indicate a want of clear discernment of what is real and what is accidental, a want of healthy vigorous life which, breathing in freedom and truth, throws off by its own inward strength, all mere sentiment, every idol of the taste and the imagination? Lack we not the fibre of those that endure hardness; the eagle glance of those who look upward, fix themselves upon the one eternal truth, and see all else in just, well-defined perspective? May we not learn much from the example of St. Andrew? One admired and loved by so many of us, and still by his early writings our teacher, made this Apostle a type of the "world's benefactors!" Some will read again that discourse, to which for the moment we do not turn, that our comment may at least be a fresh, however humble, witness. How was St. Andrew won to CHRIST? how did he work for Him? He had followed in early youth the prophet whom GOD had raised up in his country; he had watched the life, and listened to the words of the Baptist.

Those words, so characteristic of the great teacher, clear, direct, earnest, but, while delivering the truth, pointing still to a higher, nobler development of it, free from any colour of human weakness, any mixture of selfish littleness, showed him One "Who should come," One before Whom the Prophet was as nothing. "Behold the Lamb of GOD," and St. Andrew beheld Him, and he followed Him with his friend, and he heard that Voice say "Come and behold," and for "that whole day they abode with Him." This is the call of him, whom perhaps it is no fancy to consider, as some not unnaturally have interpreted his name, "the manly One." This is the call of him of whom next we hear "He finds his own brother" and says, "We have found the CHRIST." There has been "no speech" recorded, "no language" but "the King has been seen in His beauty." The earnest, thoughtful youth has seen, has studied, has grown familiar with the Form and Features of the Holy One, the Loving, the True. He has looked upon Him, not surrounded by the halo of miracle, not radiant with the eloquence of a speech, which has touched some and startled all who have heard it. The silence of CHRIST has done for the soul of the future Apostle, what His Speech will hardly do yet for a more gifted brother. "To behold," with Andrew, is to adore, to remain one day alone with that LORD is to cast in his lot with Him for ever. There is nothing approaching to excitement; the feeling is so deep, that it is scarce visible save in altered life, or slightest expression. The humble fisherman could scarcely have described the change, and he did not forecast the future. One thing he did. The joy and peace that possessed his soul he must make his brother share with him. He too must "behold" Him, and then together they may hereafter exchange their thoughts, and meditate what all this means for them. What was St. Andrew's work? It seems to have been all those great three years what it was at the beginning. He who came first, and "beheld," is trained still to watch and observe, and simply to follow. The brother is foremost, he is favoured by what seems a closer intimacy, and a marked preference, and St. Andrew once only shares with Peter and James and John, his friends, a more private intercourse. It is to hear their Master speak of the time "when all these things shall be fulfilled." He is no witness of the Transfiguration, not even of the resurrection of the child from the dead; he is not mentioned at the first draught of fishes, or the last; he has brought his brother to CHRIST, and before that brother he falls into the shade—willingly. Yet in the only two other notices of St. Andrew there is a clear indication of the working of his mind. Though

perplexed at the greatness of that multitude wanting bread, he has found, and he points to "the barley loaves and the fishes." When "the Greeks" say "to Philip," "Sir, we would see JESUS," the word touches Andrew at once. It is the voice of his own first, beloved teacher; it is the dearer Voice of the Lord of his soul, spoken long ago to himself, but never forgotten. It is the voice of that Greek World, of which he has just a glimpse, "seeking," long and long, after "wisdom," and now at last seeking for it in the Son of GOD; it is the voice of weary, suffering, yearning human nature everywhere. It is joy and satisfaction enough for St. Andrew to point and say, "There is JESUS!" Others have other work; one friend shall write, under GOD'S guiding Hand, burning words to live for ever. another shall die early in the battle; his brother shall win hardest hearts to GOD. St. Andrew will begin the great work; with some he will finish it, he will bring men to the LORD JESUS. The busy world will not know his work, scarce remember his name. He who loves, as His own, the single eye and the honest heart, the patient worker, the lowly and the adoring, the self-forgetting and loyal, the manly and true, He has a chief place for such as Andrew amongst His Saints. They are in every race, in every class of every race. They do a service, many a time above that of brightest intellect or passionate love. They constrain the admiration of the severest judge, the least attentive observer; they win the sympathy of "those without," while they are the very salt of the Church. And it is men like these that a Church is bound to rear up, a University to train and equip for CHRIST'S manifold service. Pray we for them, pray we for them, as our Clergy, our Evangelists, these "children in malice, in understanding men;"—men who answer to another Apostle's call, "Watch ye, stand fast in the faith, quit you like men, be strong; let all your things be done in charity." From time to time our Master will raise up the Prophet, the Confessor, the Martyr. It is for His Church, quickened by His Spirit, continually to send forth from her homes, her schools, her colleges, the brave and the thoughtful, whose genius is industry, their enthusiasm patience, their power to win souls that heartfelt contemplation of their LORD which He Himself has taught them.

E. C. WOOLLCOMBE.

[Fellow of Balliol College, Oxford.]



## DAY OF MISSIONARY INTERCESSION: HOW TO KEEP IT.

IN the past two years a special day was set apart for Intercession in behalf of Missions, and the marked blessing which attended them, in answers of GOD to prayers not only for general revival, but for specific needs, sent through the whole of our communion a thrill of encouragement. Many a heart was gladdened, and the faith of many quickened, by the proof of life. People felt that the Church was alive and had struck a blow, and looked up and were cheered, almost it may be, startled, to hear and feel it ringing through the world.

All who shared in that encouragement will welcome the approach of a Day of Intercession for this year. Some, indeed, have thought that such extraordinary calls upon the Church should not be weakened by frequent repetition; and by choosing this year, not a day arbitrarily fixed, but an existing and appropriate Holy Day, our rulers have avoided this objection. We may hope that this use of St. Andrew's Day may become permanent, and so cease to be extraordinary. If we have an annual "Hospital Sunday," still more ought we to have an annual "Mission Day."

The day is in itself most appropriate, reminding us as it does of the privilege of bringing our brethren to the Saviour Whom we have found; and is convenient, in so far as there are already services which can be accommodated to the special object. It has in fact, already been adopted by some Missionary Associations as their anniversary.

The very blessing which followed the prayer of the previous occasions has made the need for such Intercession greater still. Some of the special needs which last year were recommended by the Society for the Propagation of the Gospel to the prayers of the Church have been by GOD'S goodness since supplied; and the increase in the Society's resources enables them and compels them to ask again for that without which money is useless—more men. "Nearly twenty additional labourers," we are told, "could be sent *at once* into our Missions among the heathen, *if the men could be found.*" Now here is the justest ground for an appeal to prayer. While it is only funds that are needed, human energy and entreaty can do much towards raising them; but the love of CHRIST in men's hearts, readiness to make a sacrifice for His service, a heart to feel the obligation of His command—these only the Holy Spirit can give; and only Spiritual efforts are availing here. Not that this consideration weakens hope: on the contrary, the more entirely we are thrown back on prayer, the

less the success depends on human effort, the surer of success we are.

It is to be hoped that on this as on former occasions the clergy will invite their people to Holy Communion, to unite in spirit with the working ministry, and offer for them the most effective prayer, and will also hold, not only the usual Daily services, but Special services such as those which the Society for the Propagation of the Gospel has suggested. It is to be hoped that families will notice the day in family prayer; for nothing would more strengthen the Missionary cause than that a deep interest in its success should be interwoven among the interests of family and social life. Those who can do so, will devote some portion of the day to private intercession, and will feel that in thousands of quiet rooms, in England and abroad, rivulets of prayer are flowing to join with them in one mighty river.

“... The course of prayer who knows ?  
It springs in silence where it will,  
Springs out of sight and flows  
At first a lonely rill :

But streams shall meet it by and by  
From thousand sympathetic hearts,  
Together swelling high  
Their chant of many parts.”

Who can say how necessary or how effectual are such prayers? If we look out on the wide field of Missionary effort, as name after name of those strange far countries rises in our memory, emotion seems to form itself into a cry within us for those who are labouring for GOD in each outpost of our faith. The first prayers will surely be for the Missionaries actually at work. It is hard to imagine a case in which men more need the Spiritual help that comes of the faithful prayers of their fellow-servants, than that of the lonely, enfeebled Missionary priest, as he forces his way through difficulties into the heart of a country where not one person can understand him or sympathize with him, and yet where all are the children of his Father, capable of being brought into one family, into more than brotherhood with himself; or that of the Bishop, who looks on the map of an immense region, and sees here and there upon it the mark of a Mission station, but knows that the souls of all that region are in his charge! These men are doing the hardest part of our work, and they need and deserve the most earnest of our prayers. At the present time especially Churchmen will remember the diocese of Capetown, whose new and untried Bishop has just entered on

the scene of his vast responsibilities ; and that of Central Africa, whose new Bishop is soon going out to push on a work that has been advanced by so many heroic efforts, and has lived through so many bitter disappointments.

How are men to cope with such tasks ? They represent the Church, and their inadequacy is only the weakness of the Church. The Church of England as a whole must be aroused to a sense of this duty, or rather to a love for this privilege. This will be next in her prayers. There can be no doubt that a religious movement, if it is genuine, will result in Missionary energy, and those who love and profit by the revived vigour of our home Church, her more frequent services and intenser devotion, may well test the fruits of it all by the fervour of her Missionary zeal, and their own sincerity in Intercession.

The appeal so strongly and definitely made by our great Societies shows that the chief need is that of men. This means, humiliating as the confession is, that the chief need is that of personal devotion. It is not likely that the men who might go are the only people who fail in zeal : a higher level of Spiritual life in the community would insure sufficient self-sacrifice in those to whom the Church may rightly look. And at a time like this St. Andrew's Day she may fairly call on all her members to do their part by earnest prayer towards winning the true grace of self-sacrifice for her younger sons. The great Universities, for many years so backward, ought to have a large place in the prayers of the friends of Missions.

These suggestions run the risk of being impertinent, and yet there is one object which we cannot refrain from suggesting to our readers,—that they should ask for help and guidance for those young men who are hesitating whether to become Missionaries or not. Such young men are not few. Innumerable temptations crowd in to prevent their hearing the Divine call,—their home, their parents, their advisers perhaps, persuade to the easier and less unusual course : let us cry "GOD help them !"

We have become bold in suggesting ; we will go a step further. Parents, who have really prayed that the number of Missionaries may be increased, will hardly be so forward as many are, to check any inclination to that career which may show itself in their sons. It would be a strange inconsistency, if a man praised the nobleness of the Missionary life, and prayed that labourers might be sent out, and yet, when it came to his own doors, could keep his son back from a life so blessed, or diminish by one the scanty number of the labourers.



Women, who have joined in the moving services of the Day of Intercession, will surely add their influence in society to bring this topic of Missionary progress into a place among the topics that may be expected to occupy a Christian circle. If they would show, by their unconcealed interest, that the news of Missions is a matter they care for; if they would stimulate, as they might, the nascent zeal of those they can influence, a great weight would be thrown on the side of the Mission cause.

In the present day unbelievers are assailing our dearest privilege, our right to pray; and throwing doubt upon our only confidence, the certainty that prayers are heard. These Mission Days are, in the face of that, a cheerful and a cheering answer. Whoever cares for the right of prayer, and would assert its power against all unbelief, let him throw himself heart and soul into the Intercessions of St. Andrew's Day. "The Church is dead," do they say? "Surely God heareth not?" *Solvitur ambulando.*

R. S. COPLESTON.

[Fellow of St. John's College, Oxford.]

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## LATEST ACCOUNTS FROM THE ORANGE FREE STATE.

LETTER FROM BISHOP WEBB.

BISHOP'S LODGE, BLOEMFONTEIN, Aug. 13, 1874.

**I** BEG to express the thanks of the Church of this diocese for the continued liberal aid of the Society towards the Mission work in this part of South Africa, and for the encouragement provided for the development of it.

Especially are we grateful for the grant now made towards the salary of a clergyman for Basutoland. I trust it has come in time to enable us to occupy at last a position for the Church in that hopeful field of labour which we ought to have undertaken long ago. Our difficulties will now be tenfold greater than they would have been some three years ago, and the progress slower; but there is a favourable opening in a settlement formed chiefly by residents of English birth—Government officers and traders—to whom we propose to minister primarily, watching for opportunities to extend the Church's faith into the midst of a large population still remaining heathen, in spite of long-continued and successful efforts of French

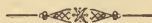
Protestant, and Roman Missionaries. I am, indeed, most thankful that the reproach hitherto justly made against us, of not even adequately providing ministrations for our own European and Basuto Church members, is in a fair way of being wiped off. . . .

We have, during the month of July, had our sessions of the General Diocesan and Sacred (or Clerical) Synods. . . . We were very much cheered and gladdened in the course of our session by the tidings which reached us the second day in a letter from Mr. Puller, of a scheme actually set on foot at Cuddesden, and meeting with the effectual and generous co-operation of your own Society as well as that of the S.P.C.K., for promoting the establishment of a Theological College at Bloemfontein. I feel convinced that nothing in the whole range of Missionary endeavour would be so likely to forward the cause of God, the progress as well as the permanent life of the Church, and its hold upon the country, as such an institution for the training of candidates for the ministry drawn from the native and colonial-born European population. Bloemfontein is admirably adapted as a local centre for Basutoland, Thaba Nchu, Griqualand West, and the Bechuana country north of the Vaal and the Transvaal. Candidates are already waiting, anxious to be trained for the ministry of the Church. And the very presence of such an institution in our midst, the knowledge of its existence and object, would suggest and draw out a devotion of the life to the service of our LORD in His ministry which would otherwise be either not realized or soon stifled. There is nothing in the whole machinery of Missionary agency which can be of such importance for the present development and future stability and growth of CHRIST'S Church. It will, I trust, be found effective in keeping up a home and standard of theology, which is exceedingly important in circumstances where the temptation to all active men is to go forth in outer earnestness of devotion and self-sacrifice, without a corresponding culture and consecration of the mental faculties and powers. The paramount claim of theology as a science upon the Church's attention in her Missionary fields of labour is evident when we consider the exceptional activity of mind and freedom from mere traditional modes of thought in colonists and pioneers of commerce. Would there have been such a development of strange fancies, misbelief, in America, had there been in early times of its history centres of theological life and inquiry under the sanction of the Church?

A resolution expressive of gratitude to Cuddesden, S.P.C.K., and

your venerable Society for your promise of interest and aid in this work for our LORD and His truth here, was passed by the Synod of Clergy.

You will, I am sure, be glad to hear that the Service for Holy Communion in Sechuana has been well printed by Mr. Crisp. It has passed through revision after revision for the last three years, and the utmost care has been taken to obtain accuracy in rendering even shades of meaning. Some parts of the Nicene Creed, such as the word "substance," presented great difficulty. Morning and Evening Prayer and the Epistles and Gospels are being proceeded with. All, I hope, will be in print by Easter. This has been accomplished now with valuable aid from the S.P.C.K., which has granted assistance towards the expense of printing.



## THE CHURCH ON THE DIAMOND FIELDS.

BY THE REV. F. W. DOXAT, MISSIONARY.

BLOEMFONTEIN, *July 21, 1874.*

THE ceaselessly busy life of a Missionary on the Diamond Fields leaves but little leisure for letter and report writing. I am glad to have a few spare days, after our Diocesan Synod at Bloemfontein, to send you some report of our work in Griqualand, and a general statement of its condition.

We have at present on the Fields three priests—the Rev. J. W. Richards, the Rev. E. W. Stenson, and myself; one deacon, the Rev. R. G. Wright; three native catechists, and one native schoolmaster. We have built, within less than three years, one permanent and two temporary churches, and four native chapels; besides serving these chapels and churches we also regularly visit the different hospitals and prisons at Kimberley, Du Poits Pan, and Barkly. The funds necessary for keeping all this Mission work in action have been entirely provided by the people on the Fields themselves, with the exception of the 150*l.* grant made by the S.P.G., which I purpose this year to devote entirely to the native Mission work. We obtain our support almost entirely from the weekly offertories, together with occasional subscription-lists for special objects, a fact which I think speaks volumes for the goodwill and devotion of the people; for we have by no means wealthy congregations; few are now making more than a bare living on the Fields, and those few



naturally look forward to returning to their homes and there enjoying what they have made, and so are loath to spend anything in a place for which they have no attachment and which they are only anxious to leave as soon as possible. This nomadic feature in our people makes the work on the Fields peculiarly trying, though I am assured it makes it specially useful. People are continually coming and going. Not one amongst our congregations can properly be called a *resident* on the Fields, and so we have to be content to sow, leaving it for others to see the good seed spring up, yet trusting that, as we have people gathered from pretty nearly every part of the world amongst our congregations, perhaps fruit may result from our work unknown to us in the most unexpected way.

This I think we may hope to be the case, especially in our native work. We have representatives of native tribes from the Cape to the Zambesi, we have constant week-day and Sunday services in Dutch, Kaffre, Zulu and Sechuana, and though few who have not already had some intercourse with Christianity come to our services, yet these influence others, and I feel sure that few natives will leave the Fields without learning a respect, however vague, for the white man and his religion.

Mr. Moffat, who has just returned to his Mission station at Kuruman, told me that he felt sure that in this way GOD had a special work in store to result from the discovery of Diamond mines in South Africa.

At present our native work has been almost entirely confined to the Diamond Diggings, with the exception of a few native villages along the Vaal and Modder river, where native Christians of our Church have settled, who are occasionally visited. There are, however, in Griqualand large settlements of Griquas, Korannas, and Bechuanas, amongst whom, without disturbing what work is already going on under Lutheran and Independent Missionaries, we hope soon to establish Missions. In fact, two experienced Mission priests, the one a good Sechuana and the other a good Dutch scholar, have already offered themselves for the work.

Having given you a general sketch of our work on the Fields as it is at present, I will try to give you some account of my Sunday and week-day work. The work of my other clerical brethren is pretty much the same as my own. On Sunday morning I have Holy Communion at 8 a.m.; Matins, Litany, and sermon at 11 a.m.; Prison service at 2 p.m.; Children's service at 3 p.m.;

Native service in Dutch at 4 p.m. ; and Evensong and sermon at 7 p.m. Besides the native service I hold, there are also two other Dutch services for natives on Sundays in Du Poits Pan, and the first Sunday in every month we have Holy Communion at 9 a.m. for the natives, and at 11 a.m. for the Europeans. On week-days I have a boys' school every day, from 9 a.m. to 1 p.m., and after lunch have my time fully occupied in parish visiting. On Monday and Thursday evening I have instruction at the native chapel, and on Tuesday and Friday choir practice at the church, having Wednesday and Saturday evening left me for leisure evenings. I must confess that all this is too much work for one man, and so every year I generally knock up for a week or two. Still, though I continually feel the need of an assistant, I do not see how the Mission could support one, so expensive is every necessity of life here. The population on the Fields are now getting continually poorer. The mines, now they are getting so deep, are filling with water, and the pumps they have at present at work are not sufficiently powerful to keep the water under ; so that many of the diggers are either wholly unable to work their claims, or can only work them with great difficulty and expense. The general impression seems to be that the mines must shortly fall into the hands of companies who will work them with steam machinery. In that case, though there will still be a large native population required to keep on the work, the white population will doubtless become very small indeed. Still it is impossible to say what the future of our Diamond mines will be. At present no signs of bottom to the diamondiferous soil has been found, although the mines are in parts nearly 200 feet deep. Indeed, the deeper they dig the richer the claims become ; the only obstacle to mining operations being the water in the mine, and the expensive machinery necessary for hauling out the stuff. This only we know, that as long as the mines exist a most important field of Church work will exist, for it is and will be a work which influences both whites and natives, not only in one locality, but throughout the whole of South Africa. I must, therefore, in the name of my brother clergy and myself, commend our work very earnestly to your prayers, and assure you that any assistance the S.P.G. may be able to afford us shall be applied under the direction of our Bishop, as it may be hoped most to serve for the spread of the Gospel and the glory of God.

## PROGRESS AT THABA 'NCHU.

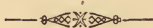
BY THE REV. G. MITCHELL, MISSIONARY.

THE most important events which have occurred since I last wrote to the Society, are a recent visit by the Bishop of the diocese, accompanied by Mother Emma and Miss Stockdale, an associate of the Sisterhood now established at Bloemfontein; a Confirmation which followed; and a journey, of a hundred and fifty miles distance from us, by two young men, to invite the Church of this diocese to send their people some one to teach them, and help to keep them in the right way. I also send a photograph of Cornelius and others who are now at St. Andrew's Native School, Grahamstown: the principal, Mr. Mullins, speaks most highly of Cornelius, who, as I said about a year ago, also comes from a native tribe residing far in the interior of South Africa.

The two young men referred to above have their home a great distance beyond the Vaal river: their chief was visited by Mr. Crisp last year: he found that several of the adults of the village had already been baptized, and that the principal man, a Christian, had been and was still acting minister, and was in fact the father of Gabriel, our excellent catechist to the natives of Bloemfontein. This old man, having been taught of others the Christian faith and baptized, but now being without a minister, and no longer able to undertake a long journey, sent two younger men on foot all the way to Bloemfontein to ask our good Bishop to send them a man to help to instruct and to administer to them the Sacraments. The names of the men who came are Stephen and Philip: the former had been taught and baptized by the Rev. Canon Staebler while a servant at Graff Reinets, the latter with several others by Mr. Crisp while among them last year. When they had rested themselves a few days, his Lordship sent them on to Thaba 'Nchu. They remained with us over a week, learning the Church's way, and giving themselves up freely to be more perfectly instructed in the Christian religion. We were all very much pleased with them, and could not but feel that their chief had made choice of most suitable persons for so holy and heavenly an object: and when they rose to depart, being fully rested and refreshed both in body and soul, we bid them farewell most heartily, being most thankful for their visit, and hoping and praying that some day soon they may have their petition granted them, and that some one may be spared to go to watch over and tend them as they certainly deserve.



The Confirmation this year was held on St. Peter's Day, and was more solemn than any we have had hitherto: thirty-three candidates were presented, and after the Confirmation Service followed Holy Communion, Matins having been said before. Most of the Christian converts were present and showed the most lively interest throughout, rendering the different services most touchingly solemn, bright, and cheerful. All who were there, I believe, were edified; and both his Lordship and Mother Emma expressed themselves well satisfied with what they saw of our work and of the behaviour of our people in church as well as outside it.



### ARRIVAL OF THE METROPOLITAN AT CAPETOWN.

THE Bishop of Capetown, accompanied by his sister, as well as by the Rev. C. H. Joberns and the Rev. L. L. Sharpe, reached Capetown, by s.s. *Anglian*, on the afternoon of August 31st. The *Church News*, published at Capetown on November 1st, states that so dense a fog prevailed in Table Bay that the arrival of the steamer was not generally known until the sound of her guns was heard. This prevented many from coming to welcome the Bishop who would otherwise have been there. Most of the city clergy, however, and many of the laity, were present. The Bishop accepted the hospitality tendered by the Governor. At 6.30 the Bishop was present at a special service of praise and thanksgiving in the cathedral. Notwithstanding the short notice, all the gentlemen of the choir and the choristers were present, as well as a considerable congregation. The service ended with a hearty *Te Deum*.

The enthronement was unavoidably postponed, as the mandate for enthronement required by the Canons to be sent by the Bishop of St. Helena, as senior Bishop, had not been received. Bishop Jones assumed, however, the responsibilities of the administration of the diocese of Capetown by virtue of his consecration, and gave notices of Confirmations to be held in September and October, as well as of the consecration of a church. Notice was also given that there would be an ordination of Priests and Deacons on Sunday, December 20th, and that the candidates would be examined on the 9th, 10th, and 11th days of December, so as to leave the Ember Week clear for spiritual preparation.

On Tuesday, September 8th, a luncheon was given in the Commercial Exchange, to welcome the Bishop on his arrival to the colony. There cannot have been less than a couple of hundred persons present, representing all classes of society, and almost every religious denomination in the city and neighbourhood—the leading ministers of the Dutch Reformed Community, the Wesleyans, the

Independents, and the Scottish Presbyterians being there. His Excellency the Governor, Bishop Jones, Miss Jones, Captain Stopford, Archdeacon Badnall, the Speaker of the House of Assembly, Lady Barkly, the Dean of Capetown, Lady Cuninghame, Sir Thomas Maclean, Colonel Dean Pitt, and many others, clergy and laity, were present. An address (given at length in the *Cape Argus* of September 10th) from the Committee who organized the meeting, "to the Right Rev. W. West Jones, D.D., Bishop of Capetown and Metropolitan," was read. After the Bishop's reply, Dr. Dale, Superintendent-General of Education, who was in the chair, spoke words of hearty welcome to the Bishop in a speech which showed a large knowledge of Mission work in South Africa, and hearty sympathy with it. The Bishop's appreciative answer elicited loud and continued applause.

The *Cape Argus*, after commenting on the above facts, gives due recognition to the great services of Archdeacon Badnall, in these words:—"During the last two years the affairs of the diocese of Capetown have been administered by Archdeacon Badnall, in his capacity of Vicar-General, with an amount of indefatigable labour and self-devotion, combined with kindness of feeling towards those with whom he came in contact, which merits for him the hearty thanks of the Anglican community."



#### BISHOP KESTELL CORNISH.

BISHOP Cornish and his Mission party arrived at Mauritius on September 16, on their way to Madagascar. They were all in good health. The next number of the *Mission Field* will, it is hoped, give fuller information than is now possible.



#### MANDALAY MISSION: BAPTISM OF A BURMESE CONVERT.

MR. J. A. Colbeck, who went from St. Augustine's College, Canterbury, to Independent Burma, nearly a year ago, has written the following account of the beginning of his Missionary work:—

"On Thursday, August 6, the feast of the Transfiguration, the first anniversary of the consecration of the Church of our LORD JESUS CHRIST was kept. In spite of the cloud which at present hangs over the Mission, in consequence of the withdrawal of the royal favour and support, it was a very happy day for all concerned. At 7.30 Morning Prayer was said, and followed immediately by a celebration of the Blessed Sacrament.

The Processional Hymn was 'We love the place, O God' (H. A. and M. 164), well suited to the occasion—for here, in the very stronghold of Buddhism, and surrounded by pagodas, rises a 'House of God,' which is both a surprise and delight to those who visit it.

The Recessional Hymn was 'O Paradise.' The boarders now number thirty-two only (the numbers having been lately much reduced). For them, and for the day-boys who chose to keep the day here, a good dinner was provided.

In the afternoon a very heavy rain came on, but it could not damp the proceedings in the least. The Service in which the interest of the day culminated was the administration of the Sacrament of Holy Baptism, which began at 5 o'clock. The boy baptized is a native of Upper Burma, and was never in British territory, nor had he been under any Christian instruction previous to his coming here. Some account of him will not be out of place.

About a year ago a boy came into the compound to the Rev. J. E. Marks, and said, 'I want to learn here.' He could not then be received as a boarder, and he had no means of supporting himself at school, so he was told he could not be allowed to stay. He, however, would not be refused, and brought his uncle, his only relation here, who was quite willing to let him come to school. Pleased with his persistence in asking admission, Mr. Marks at last consented to let him stay in the school, and shortly afterwards, by the king's permission, made him a royal scholar.

Not long after this, some Hpoongyees, or Buddhist priests, came to claim the boy, saying he was their pupil, and clever, and they wished him to continue his preparation for entering the Buddhist priesthood, the first examination for which he had already passed with credit. On being asked if he would go, he at once refused, nor could the priests prevail upon him to alter his mind. Finding persuasion was of no use, the Hpoongyees began to threaten force, and called a number of helpers to carry the boy bodily away. The counter-threat of speedy ejection from the compound, and of a ducking in the bathing tank, prevented them from carrying out their design. They then went to the Mingyees, or ministers of state, and invoked their aid. A formal demand for the boy was made through the British political agent. Mr. Marks replied that he would give up the boy in either of the following cases: (1) If the king ordered it; (2) If the boy's mother or uncle demanded it;



(3) If the boy himself wished it. An appeal was then made to the king, but happily without success. For some time the Hpoongyees were prepared to carry off the boy on any favourable opportunity, but at last they gave up the affair altogether.

About three months ago Htoon Hlah (that is the boy's Burmese name) and another boy wrote a joint letter to Mr. Marks, of which this is a translation:—‘Rev. and dear Sir,—We, your humble pupils, desire this month to enter the religion of JESUS CHRIST.’ The other boy fell back, for a time only it is to be hoped, but Htoon Hlah remained steadfast; and when his mother and step-father came to Mandalay, and found their lost boy alive and well, they raised no obstacles.

On Wednesday, August 5, during the Burmese Morning Service, the boy before all his schoolfellows openly professed his desire for Baptism.

Before the Baptismal Service began, the choir and sponsors, or witnesses, formed in the vestry, and then proceeded to the west end of the church, ranging themselves round the tank. The boy was clad in white, and being fifteen years of age, was baptized as an adult, and by immersion.

Immediately after the young neophyte had been ‘signed’ and ‘received,’ the hymn ‘In token that thou shalt not fear,’ was sung, the choir remaining as before.

Choral Evensong followed close upon the Baptism, the same Processionals being used as in the morning, and a sermon preached from Isaiah ii. 2, 3: ‘And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the GOD of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.’ Thus ended a most happy day.

The following Sunday was observed as far as possible like the Thursday.

No attempt was made to decorate the church, but upon the retable, besides the rude wooden cross and hardly suitable candlesticks, were some vases of beautiful flowers; while from the lofty tower gaily floated five flags, to inform the beholders far and wide that the Christians were keeping holy-day.

The name given to Htoon Hlah was 'Joseph.' May GOD 'add,' here and elsewhere, many more children to His holy Church!"

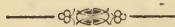
*(Extract from a private letter of Mr. J. A. Colbeck.)*

“CLERGY HOUSE, MANDALAY,  
Aug. 17, 1874.

“So much has been said from time to time about Missionary Reports, that in my account of our first Dedication Anniversary I have been specially anxious not to make things look better than they are; and after all, what is this one young convert among the many heathen around? As to his motives: we have done much for him; perhaps gratitude to us personally has been the primary or moving cause, but surely he was not on that account to be refused. When, on the day before his Baptism, he declared his intention and desire to become a disciple of our dear LORD, and to renounce the world, the flesh, and the Devil, I was quite overcome. In all the partings from home I did not shed a tear, but now they gushed to my eyes, and made me keep silence, lest I should fairly break down. I know that Baptism is only the beginning of a new life, but it is a real and decisive step, and there is after it a great gulf between the baptized and those whom he has left. This was, perhaps, what passed through my mind, and, together with the thought of having been allowed in ever so humble and feeble a way to lead this boy to our LORD, broke me down. I may add, that the boy was one whom I had learned to love very much.

There is something very attractive about Burman boys. It puzzles me to find what prevents many of them from becoming Christians. I suppose 'early associations' would be the best answer. Many of them seem wanting in nothing save the sign of the Cross upon the brow and the indwelling Spirit.

You will not forget our need of men. I have never once regretted coming here, and like the place very much.”



### WORK OF A CHINESE CONVERT.

THE Rev. W. H. Gomes, Missionary at Singapore, wrote on the 30th of June: “I have received very cheering news from one of our Chinese converts, who soon after his Baptism had left us for Pontianak, a Dutch possession in Borneo. He had met with great

opposition for months in his endeavour to make known to his countrymen the truth as it is in JESUS, but in spite of discouragements he persevered, in full faith that 'God's word would not return unto Him void, but would accomplish that which He pleased.' He read portions of the Gospel daily to those about him, and pressed upon them the duty of seeking salvation through CHRIST. Ah Sip now writes with a thankful heart that he has five persons whom he has instructed, and who are anxious for Baptism, and asks me to come over to examine them and to receive them into the Church, as there is no Missionary near."

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### BISHOP ELLICOTT ON MISSION WORK IN INDIA.

AT the General Annual Meeting of the Bristol and Clifton branch of the S.P.G., held on the 4th of October, the Bishop of Gloucester and Bristol, in the course of his speech, adverted to the work of Missions in India, and said that a most weighty and sorrowful letter had been addressed to the Archbishops, Bishops, and Clergy of the two Provinces of Canterbury and York by the Bishops of India.<sup>1</sup> It was one of those serious appeals that no one could read unmoved. No doubt the letter would receive the gravest attention from the Church at home; it would form, he did not doubt, the topic of most meetings like the present, and it would, he felt certain, predispose men to make new and increased efforts for the sacred cause. It would be most wrong for him to express any opinion of his own on such a subject, yet he could not help hoping that the picture was somewhat sadder than might, after all, really be the case. His Lordship then quoted statistics to show that, though there was not such progress in India as there ought to be, considering our relations with that country, yet still, in different ways, Christianity was preached, and therein they must rejoice, and they ought to rejoice. . . . He could state that the Church of England had 170 English Missionaries, and 120 Native Pastors in India, so that in all there were 290 ordained clergy of the Church of England labouring amongst the Hindoos: there were also 2,600 lay teachers. He found also that there were 160 English ministers, 139 native ministers, and 1,414 lay agents at work in India, who were connected with Protestant denominations, external to the Church of England. As loyal members of the Church of England, they must draw a distinction between the Church of their baptism and other Christian communities; but there was not one present who would not wish, with him, God speed to the efforts of others to bring the blessed Name of CHRIST home to the hearts of those darkened

(1) This letter, printed by the Society for distribution, may be had on application at the Society's House, 19, Delahay Street, Westminster.



people, and who would not wish the 299 ministers—he would go so far as to say—success, at any rate in bringing the blessed Name, the only Name given under heaven whereby men might be saved, to the idolatrous Hindoo and the darkened Buddhist. Those figures showed that these islands, though not doing one-tenth part of what it was their duty to do, were still unitedly carrying on a great work in India. . . . There was no earnest man or woman present who would not rejoice with him that such work was done. He sincerely advised his hearers to procure the letter signed by the Bishops of Calcutta, Madras, and Bombay, for all who read that letter would feel that a personal appeal had been addressed to them; and God grant that they might listen to such an appeal, for there was very great and vital need.

The Rev. Dr. Caldwell said that every ten years there had been a religious census of India, and they found by that census that Christianity was making not only decided but rapid progress. The number of native Christians was ascertained two years ago to be 328,000. . . . It was calculated that should the increase of native Christians go on in the same ratio, by the year 2001 there would be a native Christian population of 128,000,000.



### THIRTY YEARS IN FREDERICTON.

ON the 30th of June the Bishop of Fredericton delivered a Charge to his clergy, which has been printed by Mr. G. A. Knodell, Prince William Street, St. John's, New Brunswick. They who watch with interest the progress of the Church in the Colonies will do well to read the Charge itself, which, besides subjects which affect all Christian clergy, and others which are of present interest to all members of our Church, gives a brief but striking review of the state of the Church in New Brunswick during the thirty years' episcopate of Bishop Medley. There is not space to reprint his words here, nor can a condensed statement such as his be well abridged: one or two facts may, however, be noted. Of the supply of clergy in the see of which he was the first occupant Bishop Medley writes:—

“My first duty was to endeavour to fill up all the vacancies, and to increase the scanty band of clergy: the vacancies were twelve, and the clergy numbered less than thirty. By the help of GOD and by the exceeding liberality of the S.P.G., I was speedily enabled to remedy some of these evils. No vacant Mission was left, and the number of the clergy was doubled; still the maintenance of the number has been a very hard and difficult work. I have not only outlived thirty-one of the clergy, many of them much younger than myself, but I have been constantly struggling between a deficiency of men when the means were forthcoming,

and a deficiency of means when the men were to be found; and I have received numerous offers from England, which, from various causes, I felt obliged, reluctantly, to reject. Still we hold our ground in spite of these difficulties, and there are no less than twenty-nine Missions (irrespective of curates) which were either vacant or not open as Missions when I arrived in 1845. It should also be observed that a Colonial Bishop has a much harder task imposed on him in filling Missions than an English Bishop.

The patronage of the livings in England is distributed among the Crown, the Prime Minister, the Lord Chancellor, the Universities, and very largely among private patrons, and the remuneration of many livings is tolerably certain, is fixed by law, and does not depend on any annual benevolence, to say nothing of the fact that the incomes of the clergy are largely augmented by their private means. I can only be thankful that in past times I was enabled to obtain help in case of vacancies, and to find clergy willing to undertake so laborious a care with a very scanty remuneration.

The laity have indeed volunteered to ease me of part of my labour by taking the patronage into their own hands, but they are very much mistaken if they think that they will be enabled by that means to fill vacancies more rapidly. There is not much difficulty in one man agreeing with himself, but it is not at all so easy to get fifty or even twenty to agree together, as the event has proved. This difficulty has often stood much in my way in the re-arrangement of Missions, which, if left to me, I could often effect to the manifest advantage of both clergy and laity."

The Bishop notes the remarkable progress of the Diocesan Church Society. When he arrived in St. John's its annual income amounted to about a thousand dollars. That year its income more than doubled, and last year its total receipts were nearly forty-two times as much as what was received thirty years ago. A small deduction should, however, be made from this last amount, as in 1845 some parishes contributed a little, though only a little, to their clergy directly, *i.e.* not through the Diocesan Church Society.

"In short, I find, in the year ending May 1st, 1874, the contributions to the Church Society, \$7,294, and to the clergy in connection with it, \$9,336, exclusive of ten parishes which are entirely self-sustaining. . . . Nor can it be said with justice that the wealth of members of our Church has increased in proportion to the general prosperity of the province."

Here, as elsewhere, they whose heart God has opened help the work of the Church abroad in a measure increasing in proportion to their contributions towards her work at home. The diocese of Fredericton gave to the Foreign Missions of the S.P.G in the year 1872, \$347; in 1873, \$591; and in 1874, \$630. Like progress is noticed in church-building, in the increased number of services, and in the number of communicants: in the cathedral there were 2,200 during the past year. The education of children in Christian faith and duty has not however made progress commensurate with

the advance in other branches of Church work, and Bishop Medley, besides deploring that fact, and urging special attention to the need, commended to the consideration of the Synod the necessity for more definite and more full instruction of the candidates for the ministry.



## VISIT OF THE SYRIAN "PATRIARCH OF ANTIOCH" TO THE SOCIETY'S HOUSE.

THE Syrian "Patriarch of Antioch" has come to this country to promote the interests of the Christian bodies of which he is the ecclesiastical head. It is much to the credit of his people that, though they suffered for many centuries under Moslem oppression, they have not abandoned Christianity. Not only the Copts, but many Christians in Asiatic Turkey, as well as the native Christians of Malabar, look on this Patriarch as their superior. He was attended, on his visit to the Society's House on the evening of October 13, by the Syrian "Bishop of Jerusalem," and a Syrian deacon. The Rev. Dr. Badger interpreted. The Patriarch spoke in Arabic. He appeals to us for help in the shape of a printing press, Bibles, school teachers and appliances; for his people are poor and ignorant, and their Mohammedan oppressors discourage education.

Bishop Claughton, Sir Bartle Frere, the Rt. Hon. J. G. Hubbard, M.P., Baron Dimsdale, Mr. J. A. Shaw Stewart, Prebendary Irons, the Rev. W. Denton, B. Belcher, B. Webb, and F. S. May, with a considerable number of other clergy, laymen, and ladies, were present.



## CHINESE CHRISTIANS IN GUIANA.

(Abridged from the "*Demerara Royal Gazette*" of August 25th.)

FROM the time of the first introduction of a small body of Christians sent to the colony in 1863, under the auspices of the Rev. Mr. Lobschied, there seems to have been a quiet work going on, mainly through the energy of the converts themselves. At first the work was confined to the Skeldon estate in Berbice, where Mr. Lobschied's people were located, but after serving the term of their indentures, these people gradually migrated to other parts of the colony, and carried with them the desire to impart to their countrymen the knowledge they had themselves gained. In this way alone can we account for the considerable progress already made among these people.

These Chinese converts recently announced their wish to provide themselves with a small church in which services might be held in their own tongue. The governor took at once a lively interest in the project. It was arranged that the laying of the foundation stone should be preceded by a solemn service in the church of St. Philip. Long before the hour appointed, this spacious building was filled; and certainly a strange sight it was to see in a Christian congregation nearly 300 Chinese faces.



The Bishop expressed the great pleasure it had given him years ago to receive from China the first Christian immigrants, who came with letters of recommendation to himself. From that time he had been in constant communication with the different Christian settlements that had been formed, and could bear testimony to the steadiness and high conduct of the converts. He expressed a hope that this was the commencement of a larger ingathering of the heathen of all races, and that native ministers would, in a few years, rise up to spread the Gospel throughout the land.

A procession was then formed consisting of the choir and a large number of clergy, with the whole body of Chinese, accompanied by their catechists, from the church to the site of old St. Philip's, where the foundation stone was laid. After laying the stone, the Governor said :—

“The work which we have this day commenced is well fitted to strike the imagination even of the most indifferent. It is not merely the fact that this is, I believe, the first church erected in the western world for the use of Christian Chinese, but it is the fact that there should be in this country a sufficient number of Christian Chinese to demand for their own use a church in which the services of religion shall be conducted in their own ancient language. It is this that must create within us a feeling of thankful surprise. Scarcely more than thirty years ago China and its people were hardly known to us, except through books. We read with curiosity of its extent, its productions, its prodigious population, greater than that of Europe, its civilization, more ancient than the civilization of Rome or Greece, but we really knew very little of the Chinese themselves. A Chinaman was seldom seen out of China. Commerce first opened up the country : then came war, for the isolation of centuries could not be broken up without a struggle. But, side by side with commerce and war, Christianity, which has made England what it is, was introduced. A few faithful, earnest men, overcoming enormous difficulties, formed a Christian Church in China, the result of which is seen in the work which we have undertaken to-day. I said, just now, that in former days a Chinaman was scarcely seen out of China. How different is the case now ! Chinese are found wherever money is to be made. As voluntary emigrants they have gone by thousands to Australia, New Zealand, and California. Everywhere they have proved themselves hard-working and industrious, and I should rejoice indeed if the tide of emigration turned to the West Indies and to this country. We should welcome the Chinese : but in an especial way should we hold out the hand of fellowship to those who came among us as fellow-Christians. We trust that the influences which have led to the proposal to erect this church will continue to operate, and that, by immigration or otherwise, the congregations of Chinese Christians may be increased fifty or a hundredfold.”

When the last hymn had been chanted by the Chinese in their native tongue, the Bishop gave the blessing.

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### *Wants.*

A CHURCH, a BELL, and an HARMONIUM are wanted for the Cowichan Indian Mission (diocese of Columbia), by the Missionary, the Rev. David Holmes, who writes :—“I greatly miss my hearty Mission services of Yale. Here we have no church, no good bell, no harmonium to enliven the singing and to enable us to have choral service. Nothing attracts Indians so much as music, and in order to draw and interest them, a service must be hearty and musical. I am afraid we must wait some time before even the essentials for public worship can be supplied. I used to think the people on the mainland poor, but here there seems to be no money. Yet who can tell but that some kind Christian, hearing of our necessities, may be disposed to send us help.

## REPORTS RECEIVED.

Reports have been received from the Rev. W. Jones and T. A. Young of the diocese of *Montreal*; F. M. M. Young of *Nova Scotia*; J. B. Good of *Columbia*; J. F. Curlew of *Cape-town*; W. A. Illing of *Maritzburg*; H. T. Waters of *Kaffraria*; R. T. Batchelor of *Madagascar*; H. H. Sandel of *Calcutta*; C. S. Kohlhoff of *Madras*; W. H. Gomes and J. L. Zehnder of *Labuan*; J. C. Betts of *Goulburn*; H. H. Brown of *Auckland*; W. Ballachey of *Wellington*, and J. Jones of *Dunedin*.

## DEPARTURE.

The Rev. JOHN REUTHER sailed by s.s. *Cathay*, for Mission work in the diocese of *Calcutta*, on the 15th of October.

## MONTHLY MEETING.

THE Monthly Meeting was held at 19, Delahay Street, on Friday, October 16, Bishop Piers Claughton in the chair. There were also present the Bishop of Bombay, Rev. J. E. Kempe, *Vice-Presidents*; Rev. B. Belcher, A. Blomfield, W. D. MacLagan, T. Charrington, Esq., Baron Dimsdale, Rev. J. W. Festing, C. R. C. Petley, Esq., Rev. E. J. Selwyn, General Turner, General C. W. Tremeneheere, C.B., Rev. R. T. West, *Members of the Standing Committee*; Rev. S. Arnott, C. A. Berry, H. Bigsby, W. Blunt, J. A. Boodle, V. Borradaile, J. W. Buckley, H. W. Burrows, W. Butterfield, Esq., Rev. Joseph Collin, T. Copeman, Esq., Rev. T. Darling, Dr. Deane, R. L. Giyeen, H. G. Henderson, W. W. Howard, J. Pulman, Esq., J. G. Talbot, Esq., M.P., Rev. J. H. Thompson, W. Wallace, T. Wodehouse, and C. H. E. Wyche.

I. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to the end of September, 1874 :—

## Society's Income for 1874.

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Sept., 1874 .	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL . . . .	18,177	12,363	3,114	33,654	56,129
II.—APPROPRIATED . .	4,688	99	2,735	7,522	7,735
III.—SPECIAL . . . .	15,367	900	1,024	17,291	14,745
	38,232	13,362	6,873	58,467	78,609

B.—Comparative Amount of RECEIPTS at the end of September in five consecutive years.

	1870.	1871.	1872.	1873.	1874.
I.—GENERAL.					
1. Subscriptions, &c. . . . .	£16,497	£17,946	£18,902	£19,034	£18,177
2. Legacies . . . . .	4,735	6,551	6,071	6,800	12,363
3. Dividends . . . . .	2,835	2,563	2,602	2,675	3,114
	24,067	27,060	27,575	28,509	33,654
II.—APPROPRIATED . . . . .	3,888	6,170	11,251	5,821	7,522
III.—SPECIAL . . . . .	8,379	6,898	7,007	6,827	17,291
TOTALS . . . . .	£36,334	£40,128	£45,833	£41,157	£58,467

3. The Secretary stated that during the recess the Standing Committee had considered the application of the Bishop of Bombay, and had assured his Lordship that in the event of some distinguished preacher accepting the Bishop's invitation to visit India, a sum of not less than 300*l.* should be forthcoming for the necessary expenses. (2) That Mr. A. C. Howitt had been appointed for six months on probation as Collector, in the room of Mr. Squibb, who had received another appointment in the Treasurers' Department. (3) That the Rev. John Reuther, late of the diocese of Nassau, had been accepted for the Missionary work, and had already left for Calcutta. (4) That the Archbishops of Canterbury and York had communicated to the Society their desire that St. Andrew's Day, which had been recommended by the Committee of Convocation as an Annual Day of Intercession for Missions, should be observed this year pending the final action of the two Convocations. (5) That the Syrian Patriarch of Antioch had arrived in England, and that the President, Vice-Presidents, and Standing Committee had received His Holiness at a *soirée* on 13th inst.

4. The Bishop of Bombay being about to return to India, made a statement of the needs of his diocese, and the condition of the Missions in the Mahratta country.

The Rev. J. W. Festing moved the suspension of the Standing Orders, but on a division the motion was lost.

The Rev. R. T. West gave notice of his intention to move at the next meeting—

“That the Board having heard from the Bishop of Bombay of the great need of Missionaries in India, pledges itself to use strenuous efforts to provide fresh Missionaries for India, and specially for the diocese of Bombay.”

The suspension of the Standing Orders having been moved, on the proposition of the Rev. J. W. Buckley, the same was carried unanimously.

And the Bishop of Bombay moved, and the Rev. W. Cadman seconded—

“(1) That the Society shall address the two Convocations of Canterbury and York, with a view to bringing before the Church the exceeding difficulty of finding Missionaries for some of the more important spheres of labour, and especially for India.

“(2) That a Statement, embodying the same fact, shall be drawn up by a Committee, consisting of the Rev. G. H. Wilkinson, Rev. W. Cadman, Rev. B. Compton, General Tremenhare, Rev. W. D. Maclagan, and Rev. H. W.



Burrows, with power to add to their number, and forwarded to the clergy of England before the Day of Intercession.

"(3) That the same Committee be appointed to deal with the whole question."

5. J. G. Talbot, Esq., M.P., moved, and it was resolved by 14 to 9—

"That with reference to the alleged interference with other religious communities, the Standing Committee, in communication with the Bishop of Bombay, be requested to present to the Board a statement of principle with regard to the liberty of action of the Church of England in evangelizing the natives with whom the members of the Church are brought in contact in India."

6. Resolved (1) that it would be for the interest of the Church in Bombay that the Rev. C. Gilder be transferred from Trinity Church, Bombay, to Kamateepoor; (2) that the Bombay Diocesan Committee be authorized, if they see fit, to grant an additional allowance of 20 rupees per mensem to Rev. C. Gilder, his time being mainly devoted to work among the heathen; (3) that Trinity Church, Bombay, be lent to the Bishop for a period of three years, for the purpose of Divine service.

6. The Earl of Chichester and the Rev. J. Goring having been elected Diocesan Representatives for the diocese of Chichester, Rev. Prebendary Bennett and J. Floyer, Esq., M.P., for the diocese of Salisbury, and C. L. Higgins, Esq. and Archdeacon Bathurst for the diocese of Ely, the said elections were confirmed.

7. Resolved that the Seal of the Society be affixed to a release for the Bequest of the late Mrs. Wheeler of Toronto.

8. Resolved that the Seal of the Society be affixed to the transfer of 1,700*l.* Canada Dominion Stock of the Saskatchewan Endowment Fund.

(9) The Rev. T. Darling gave notice of his intention to put at the next meeting the following question:—

"Whether any communication has been made to the Society by His Grace the Archbishop of Canterbury in reference to the Nestorian Christians: and, if so, whether the Standing Committee has any report to make thereon."

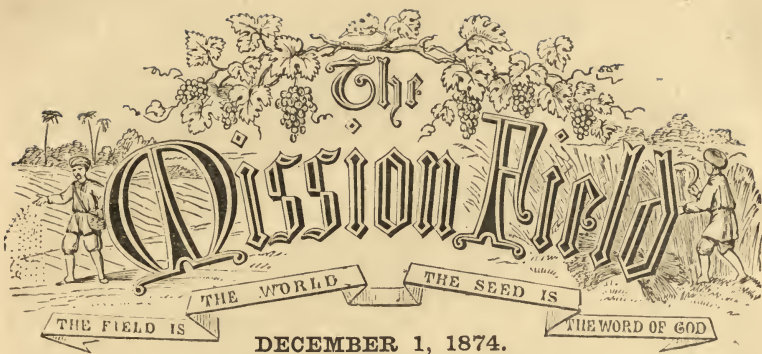
10. All the members proposed in June were elected into the Society.

11. The following will be proposed for election at the meeting in December, 1874:—

The Rev. D. Haslewood, Kettlewell, Yorks; Rev. John Scarth, Trinity, Gravesend; James Weston, Esq., 19, Upper Phillimore Gardens; Rev. P. Hewet, Binstead, Isle of Wight; Rev. Osborn Gordon, Easthampstead; Rev. W. A. Plumptre, Corfe Mullen; Rev. James Frith, Coalpit Heath; Rev. H. R. Hayward, Lydiard Millicent; J. Astbury, Esq., Royal Horse Artillery, Woolwich; W. G. Marshall, Esq., Colney Hatch; Rev. J. M. Beynon, Llanvaches; Rev. H. W. Shackell, Woodstock Road, Oxford; C. L. Christian, Esq., South Mymms; Rev. E. P. Sketchley, Shrewton; Rev. T. H. Jones, St. Nicholas, Leicester; Rev. Watkin H. Williams, Bodelywyddan, St. Asaph; Rev. H. Mitchell, Westbury-on-Trym; Rev. Neville A. B. Borton, Andover; Rev. Walter Hill James, S. Luke's, Holbeach; Rev. J. F. Wilkinson, Flamborough, Yorks; H. S. Constable, Esq., Wassand, Hornsea; Sir Wm. Wright, Sigglesthorne Hall, Hull; Rev. C. W. Clubbe, Sigglesthorne; Rev. W. J. Whately, Rise, Hull; Rev. E. Gordon, Atwick, Hull; and the Rev. H. Newton, Goxhill, Hornsea.

Notices of the following Legacies have been received between SEPTEMBER 1 and OCTOBER 17, 1874:—

	£	s.	d.
Miss Charlotte Sayer, Pett, Charing, Kent .....	100	0	0
Hyler Holden, Esq., Lark Hall, Worcester.....	25	0	0
Miss Ella Sadler, St. Margaret's, Colchester.....	50	0	0



## BISHOP SELWYN'S ADDRESS AT NEW YORK.

At a great Missionary Meeting, held on the 14th of October in New York at the close of the General Convention of the American Church, Bishop Selwyn, who was to sail for England next morning, impressed upon the consciences of those who heard his farewell speech, the privileges and duties of their Church and nation. The words then spoken apply with no less force to us in England, belonging as we do to a sister Church and a kindred people. We neglect our great opportunities at least as much as they to whom the Bishop spoke. We trust that Bishop Selwyn's words will carry to men who read them here in England some portion of the motive power which they brought to those who, on the other side of the Atlantic, listened to his speech, which is given below almost *in extenso* :—



DESIRE to take leave with a very earnest exhortation to you to think more earnestly and to act more vigorously in the cause of Missions. In a city like this, and in a country like this, there is no one single object which, if it be prosecuted with energy, can ever fail for want of funds. I conclude, then, that there must be some cause which leads to the result that your Mission fund should be in debt. What is that cause? I am afraid, dear friends, it is, in plain language, a dulness, a coldness of heart with regard to Missions. Now, I am prepared to make a bold assertion, one which I think I could prove, that neglect of Missions is, first, a contradiction to the laws of nature; that it is, secondly, a contradiction to the instincts of humanity; that it is, thirdly, a contradiction to the course of Divine Providence; and that it is, lastly, a contradiction to Divine revelation.

That it is a contradiction to the laws of nature, I infer from this, that all nature and all science prove that the world has come to its present state by a continued course of improve-

ment. Geologists tell us how many ages it has taken to bring the earth in which we live to the state in which it now is. Those, then, who acquiesce in a state of things which admits of improvement without any attempt to improve it, contradict the fundamental law of nature to which all science bears testimony, that everything we see around us gives evidence of a progressive tendency to improvement.

And then I say, that neglect of Missions contradicts the instincts of humanity, for there is no human being who, from the earliest dawn of reason, does not endeavour to the best of his ability to improve those things of which he knows, and feels, and understands the value. Look, for example, at the care a parent bestows upon a child. It is no discouragement to a parent to look to a period of training of the child three times or four times as long as that which would be necessary to perfect the training of any one of the inferior animals. A horse comes to its maturity at five years old. A parent, when the child is five years old, then only for the first time begins to think that her real work in teaching her child is just approaching to its beginning. Now then, I say, with regard to the neglect of Missions, a great deal of the neglect of Missions arises from this,—that instead of seeing that the more noble the animal, the more capable of improvement, so much the longer will be the period required to bring it to maturity, we try some miserable, puny, stingy experiment, find that experiment fail, then pronounce all Missionary effort useless, and give it up! Think only if a parent were to judge upon that principle; if a parent, finding a difficulty in teaching the child its A B C, continued that work for a few months, or until the child was five years old, and then pronounced the child utterly hopeless, incapable of improvement, and gave up the attempt! Such is the case of those who send out one of the starveling Missions which are the disgrace of our Church and of our Christianity, into the midst of vast masses of heathen nations, and, when the experiment has been tried for a short term of years, give up in despair.

The third point is that the neglect of Missions contradicts the course of GOD'S providence. The course of GOD'S providence, dear brethren, has always been to lay up in store in the bowels of the earth, ages before the world was made, such things as in due time would be revealed and applied to the use of man. No country is more rich in these hidden treasures than this; no nation is better able to avail itself of those treasures of Divine Providence laid up in store before the world existed in its present state. All your mines of coal, all



your vast deposits of iron, all your mineral oils, everything in fact that is now ministering to the wealth and comfort of this people, was laid up by the Providence of GOD, to be revealed in due time to minister to your wants. So it was in a most remarkable degree in the fulfilment of the decree—that men should multiply and replenish the earth. When the day came in GOD'S providence that mankind should multiply and extend itself across the ocean, as our countrymen stretched under the guidance of Columbus into this great continent, at the very same time when that spirit of maritime enterprise arose which has peopled with our race this great Northern Continent, it pleased GOD to reveal in the bowels of the earth that loadstone which has since been found by a great philosopher, Franklin, to be identical with the very same power which draws down the lightning from heaven. At a time when mankind was multiplying in the Old World—and it needed expansion for its redundant population—it pleased GOD, I say, to reveal the magnet which should guide the mariner over the deep, bring him to new lands unknown before, open to him new fields for colonization and for enterprise, and so release him from that state of thralldom in which he was when he hugged the shore for fear of launching out into the deep, and drew up his ship over night for fear of a storm.

Here, then, was the first great alteration in our system, all laid up in the providence of GOD, all ready to be made use of by an energetic nation such as this, when the day came for the development of the purposes of Divine Providence. The next great step, of course, was this: When it became expedient that rapid communication should take place across the ocean, we had a philosopher in England—I think it was Dr. Dionysius Lardner—who wrote an article to prove that no steamship could cross the Atlantic Ocean. The ink with which the article was printed was scarcely dry before the first steamer crossed the Atlantic; and now, we are all of us crossing in nine or ten days from America to Ireland, backwards and forwards, with no more thought of it than formerly you used to give to the journey from New York to Albany by steamer. Such is the change that has taken place: and such is the marvellous facility which by GOD'S providence has been placed in the hands of an energetic people for carrying out the highest purposes of the life that now is, and which is so readily seized by those who “go down to the sea in ships, who prosecute their business in great waters,” and who convey all the produce of the various climates of the earth to minister to your luxury and to your comfort.

And then comes the last of these developments, that when it became necessary that men should communicate freely one with another almost with the rapidity of lightning—that power which your great philosopher of whom I spoke developed, demonstrated, and brought down from heaven—that power now goes under the deep and connects you in a moment of time with the mother-country: it is used, I am afraid, for ignoble objects, to tell whether cotton rises or falls, or whether gold is at such a price or another, but is intended no doubt for a higher purpose, and that is, to show us that in the womb of GOD'S providence, through ages back, there have been laid up these treasures which GOD ordained to be used in His own appointed time for the advancement of all the best interests of mankind, social and temporal, to minister to the comforts of the life that now is.

Now I come naturally to the last point, and ask this very simple, and yet, I must say, very painful question—When all these gifts of GOD, when all these laws of nature, when all these developments of GOD'S providence are so visible in our eyes, why is it that we stop short exactly at the point at which all our energies ought to be taxed to the uttermost? That is, when we come to Divine Revelation, and know that commandment which GOD has so wonderfully facilitated in His providence, by revealing all the methods by which men run to and fro upon the earth, and increase and multiply and subdue it:—why is it that, when the time came for the fulfilment of that commandment resting upon Divine Revelation, resting also upon an eternal purpose of GOD, that the Lamb fore-ordained to die before the foundation of the world, concealed for four thousand years in the language of prophecy, and under types which could be understood only by those whom the Spirit of GOD specially enlightened—that when the time came, after four thousand years, that the visible manifestation of the Son of GOD upon earth was the signal given to all believers to go into all the world and preach His Gospel to every creature whom GOD in His providence had scattered over the whole face of the earth;—that then when the confusion of tongues at Babel had done its work, and Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, who surrounded the site on which the Tower of Babel was built, should all scatter themselves over the various lands into which GOD'S providence led them;—when the Chinese in their junk, imitated probably from Noah's ark, and perhaps existing at a period very little after the Deluge;—that when the Chinese and other Asiatic nations did come, as

I am certain they did, from the Asiatic continent, and peopled this great continent, built those cities which have been found in the bosom of the woods in Central America, representing a high state of civilization—when the ancestors of the Peruvians and the Mexicans carried with them many of the arts of social life and refinement, at which the Spaniards wondered when they saw them,—that when the time came that the Gospel was to be preached to these men whom GOD had thus planted in all the various parts of the earth, then it seemed as if all the energy of the most energetic nations of the earth failed to grasp the simple principle, that everything GOD has given us to do, and every particular means GOD has given us of doing it, bind upon us a duty, in proportion to the magnitude of the object, to be attained by directing all our thoughts and energies, and offering up our most earnest prayers for the fulfilment of that highest work of GOD, because it is the highest?

Now, if any Christian man here present will tell me that there is one single thing which he holds of more importance than that of which I am now speaking—if any human being will lay his hand upon his heart and say, “I believe that the purposes now carried out by steamboats and railways and electric-telegraphs and machines of every sort, by mines underneath the ground, or by manufactories above the ground, that any single one of all these things is of more importance than the converting to the faith of the Lord JESUS CHRIST one single child,” I should be glad if that man would stand up in the midst of this congregation and assert that. But I am sure it is not so. I am sure that every single person here present, man, woman, or child, is prepared to admit that all these other things are absolute vanity, compared with “the one thing needful,” which our Blessed Lord has given us to do, and has given us most abundant facilities for doing; that He has given us the grace of His HOLY SPIRIT in our hearts; that He has given us the ample means, which we spend so lavishly upon our own luxury, and upon our own comforts, and upon our own locomotion; that He has given us the most abundant means of fulfilling this purpose of Divine Revelation. I ask, then, (and I say it, I believe, without presumption,) I ask in His name, why is that purpose not fulfilled? Let those answer me who can. Why is the one thing of all others which most clearly demonstrates the Divine Providence,—why is that thing which of all others most clearly demonstrates the Divine Will—why is that the one thing of all others to be treated with coldness and neglect? Why are Missionary Societies to be left wanting the few thou-



sand dollars which are lavished in the streets of New York every day of your lives upon purposes utterly worthless compared with this great object?

I have spoken, dear friends, of the providence of GOD. Let us consider what that providence is. You have heard of the elephant's trunk, which has its double power of riving and tearing up an oak or of picking up a pin. Such is the providence of GOD, that the Ruler of the Universe, Whom the heavens and the heaven of heavens obey, numbers every hair of our heads, and without Him not one sparrow falleth to the ground. I look, then, at the Indian tribes of which we have heard to-night, recognizing in them perhaps the very smallest part of the subject upon which I address you; but the smaller the work, so much the more pointed, I think, will be the argument. If some say that there be but 40,000 of these Indians, if the highest estimate that you hear raises them to 270,000, I ask of you, the representatives of some forty or fifty millions of Christians, is that a very great work for the elephant to undertake? Is this a very large pin for such a great nation as this—a nation, too, which is well aware of its greatness—is this too large a pin for such an elephant as this to pick up?

Well, then, I come to the manner in which this work is to be done, and here I feel deeply sorry in being obliged to differ from my dear friend and brother whom I respect so much—the Bishop of Niobrara; but of course I have my own experience, and experience leads to thought as thought leads to action; and therefore I am unable to concur with him in that kind of composite mode of operations which he seemed to think necessary under present circumstances. Perhaps the present circumstances may be the explanation of the difference of the modes which occur to my mind from that which appeared to exist in his. New Zealand, dear friends, happily began with the soldiers of the Cross. No soldier of the Crown of England set foot in New Zealand before the Missionaries had taken possession of the island from end to end. Hence, I think, the difference. If the soldier of the Cross be not foremost in the field, it may be impossible to say what may afterwards be necessary in the way of that composite system of physical force combined with moral suasion which your experienced Missionary Bishop seems to think now to be necessary. Happily in New Zealand we needed nothing of the kind; happily in Melanesia we needed nothing of the kind. Not a gun was ever fired in New Zealand before the Gospel of GOD had been preached from one end of the island

to the other. Guns were happily unknown in our Mission vessels. We never had but one gun on board, and that was a fowling-piece for the purpose of giving signals; and yet our decks were crowded from morning to night, by men quite as barbarous as the Red Indians; but they were not provoked to retaliation as I fear the Red Indians of this country have been.

And that leads me to ask another pointed question, which perhaps may be considered personal, and by some even deemed offensive. The question is this: "How can we account for the fact that the Indians in the Dominion of Canada appear to be so different from the Indians in the dominion of the United States?" There is a difference. I have heard much about both, and I have seen something of both. The cause, I think, is this: That the Indian Missions in Canada were earlier in date than those Missions in this country; and the reason probably was that there were too many attractions in your great cities here. The great cities rose more rapidly in population and wealth than they did in the neighbouring Dominion, and the natural effect was that your best men, I think, got too much anchored to the town—too much tied to their fashionable congregations; and the very best word I have heard to-night was that of Mr. Hinman, when he hoped that more good, comfortable rectors—the most eloquent men in the city of New York—would soon be found in the forefront of the battle in the far West.

Of course, dear friends, I would not dare to say these things if I were not ready to put myself at the head, or, at all events, to go in company with you; but, old as I am, and partially unfit for the work, there is nothing I should like better, if I were not charged with a diocese of a million or more souls, than to go out with a good, earnest deputation of good rectors of New York and all the cities in Northern America, and have a thorough good raid, without arms, without ammunition, without rations, and without anything else but the simple preaching of the Gospel, taking care, of course, to learn the language beforehand, because it is that which keeps us back from many of these Indians. Just as I could hardly find a single man who had crossed the Atlantic Ocean from England, though so many cross from this side, so I hardly ever meet a man that does not talk about the difficulty of acquiring languages. The difficulty is in setting about it. Do you suppose Bishop Patteson acquired a knowledge of seventeen or twenty languages, so as to be able to preach in half of them and converse in all of them, without some effort? You may talk about natural gifts and the facilities for acquiring languages; but the

real natural gift is to have in your heart a determination that you will do what is necessary to be done ; that you will learn what is necessary to be learned ; that you will give up everything that is necessary to be given up, and that you will go forth ; and depend upon it, my good friends, if there be any young man here who wishes to be a Missionary, never let the difficulty of acquiring a language stand in his way. There is Mr. Hinman, who will teach him at once. Ask Mr. Hinman whether he would not have a class now of young Missionaries—twenty, thirty, forty, or fifty—and undertake to teach them the Dakota language in the course of twelve months. I would teach anybody the New Zealand language in twelve months, or less than that, if he is only willing to learn. You know the old proverb, that one man can lead a horse to water, but twenty cannot make him drink. I will lead the twenty men to water, provided they will promise me that they will drink. With that knowledge of languages, and with a stream of young men saying to themselves, “All this is very well ; Wall Street and the Stock Exchange, and the cars and everything else, is all very well ; but there is one thing which is better than all these, that is, simply to do the work which JESUS CHRIST has given us to do—to do it with all our might, and face all difficulties and all dangers that come in the progress of it, to let nothing keep us back, not even death itself”—What are the sailors and soldiers doing ? They are putting their lives in their hands. Talk not about a Missionary's self-denial. It is the very thing men are doing for far worse purposes. All those men who are supposed to be necessary to coerce the Indians, all those generals and soldiers who are now following up the Indians with fire and sword, are submitting to privations, they are incurring risks, greater a great deal than any Missionaries are likely to face.

I say, then, look at Missions in the plain common sense of Christian duty ; look at them as the work which GOD has given us to do ; let a fair proportion of all our population, those whose hearts GOD has moved, be invited and exhorted every year to devote themselves to this particular branch of the work, and then you will see from this small work of which I have spoken, this conversion of these few hundreds and thousands of Indians in this country, our Missions will expand into a far larger work ; we shall take a higher and a wider range of thought ; and so, dear friends, I come to tell you.

You have heard, perhaps, that in the General Convention there has been a talk about what was meant by proposing that the Church in the United States should be organically united



with the Church in England. What I meant by it is this: That we should have a larger front to go forth into the realms of Satan—a larger power to make aggression upon heathenism; that we should do it as a United Church; that there should be no distinction between a clergyman in the United States and a clergyman in England. I do not want to interfere, and the Archbishop of Canterbury does not want, to interfere with your canons or your rules of order. You may alter them again and again as much as you like. But what I say is, let us be united in heart upon this one point: that here is a great nation, thirty millions in England, fifty millions in the United States, all of them speaking the same language, all of them reading the same Bible, all the subjects of the Promises, all looking forward to the same account which we must give before the judgment-seat of CHRIST. This great stewardship, then, of the whole world is at this present moment, I believe, committed to our race. If it be not committed to us, I ask to whom is it committed? Has the stewardship of souls, as a duty binding upon mankind, ceased to exist? Spain had it once. Spain neglected it. Spain has lost it. France had it once. Portugal had it once. There is no nation now that can be put in comparison, for one single moment, as a real effective Missionary power upon the earth, with our own English-speaking race.

You have heard about the increase of population here. Now, it is perfectly appalling to think of what the population of this country may become. If you set to work and calculate the seven millions of square miles that there are in the territory of the United States, you will find that by the time the territory of the United States shall have been as thickly peopled as the territory of England, it will contain more than the whole present number of the human race,—that is, that if it please GOD to move the heart of this great nation to a sense of its true, its highest responsibility, there may be within a given time a population equal to the present number of the human race actually professing Christianity within the limits of the United States, and able, upon equal terms, man for man, to do battle with the unconverted portion of the human race scattered over India, and China, and Africa, and all the other smaller countries which yet remain in heathen darkness. Now, is not that an adequate object for a nation like this? Is not that a reason why England should be united with her daughter-country in America? Is not that a reason why the Church in America should be united, as with one heart and with one soul, with the Church in England? Is not that a reason why

Bishops should go forth sometimes like Bishop Mackenzie from England to die in Africa ; sometimes like Bishop Auer from America to die in Africa ; sometimes like Bishop Patteson to die in Melanesia ; and by their deaths to serve CHRIST as effectually as by their lives, by setting forth an example of Christian self-denial, of duties performed at the hazard of life ? All these qualities of a Christian Missionary stir up the hearts of all real believers in CHRIST, as effectually as the deeds of heroism that are done in war by our soldiers and sailors stir up the hearts of our young men to go and do likewise !

Now, dear friends, as I have spoken of Africa, and as all of you have special reasons to be interested in our friend Dr. Livingstone, a great explorer of Africa, I wish to end what I have to say to-night in the words that he used when he addressed the University of Cambridge, on the subject of the Central African Mission on the Zambesi. He ended in these most simple yet most affecting and touching words : "Gentlemen, I have said all that I have to say ; I leave it with you."



### JAPAN MISSION.

LETTER FROM THE REV. W. B. WRIGHT.

SHIMO NIBAU CHO SAN JU ROKU BAU CHI TÔKYÔ,  
*June 23, 1874.*

I AM able, thank the LORD, to give you news of an opening for Missionary work which has presented itself. After I moved to this house at the close of last March, my teacher, as I mentioned in a former letter, was confirmed, and on Easter Day he received the Holy Communion for the first time. At the close of the month of April he left me, having received a good appointment under the Education Department, and has gone away to the far west, to a town named Hiroshima to establish an English school in company with Mr. Hack. I have had a letter from him in which he says :—

"How happy I am in being a Christian. During staying at Yedo I have received from you very many kindnesses, and I am keeping them all the time, and even I can comfort myself every time when I recall you in my mind.

Yours very sincerely,

"IMAI MASAATSU."

He introduced to me a friend named Honda, who has become my teacher, and whom I like very much. He is now reading the

Bible and studying Christian truth with me, and as he knows some French, and I happen to have a French Bible, he finds it a great assistance. He is, a native of Kinsin, the southern island, and two of his ancestor's brothers were killed as Christians in the great massacre of Shimobara. He remembers how, up to ten years ago, on a certain day in the year, all the people of Kinsin were obliged to go before a magistrate and trample on a picture of JESUS, as was supposed, but really on that of the God of Wealth. A few weeks ago I started a little school for the servants and my teacher for a couple of hours in the afternoon. Somehow or other the news got abroad, and soon I had several applications from high class Japanese to teach them, and to let them live in the house. As the result I have now four Japanese gentlemen living with me, learning English for two hours, while several more are coming as day scholars, and more have applied. This place (Bancho) is situated within the moat of the Mikado's castle, which lies in the centre of the city. All around are Daimios' and Yakunins' houses, while the Mikado's Palace and the new English Legation are within five minutes' walk. There are no Missionaries within miles but the Romanists, who have secured a house near us, through their Superior being interpreter to the French Legation. Father Nicolai the Russian Missionary is several miles off, and the rest of the Missionaries are cooped up in T'skidji, the little foreign settlement. Three Sundays ago I started a Bible class in the afternoons, and my wife, who is teaching a large school of Japanese ladies under government, asked two of them to come to stay a couple of days. They attended the class, and on their return told the brother of one of them. In the course of last week he came over to see me, and asked if he might come to read the Bible. I then started an additional Bible class on Tuesdays and Fridays after school, and now this young man has come to live in the house. To-day, moreover, those two Japanese girls came to the class with the brother, Ishigawa, and brought two other ladies with them. We are teaching them to sing. Bishop Williams has translated some hymns into Japanese, among others "Rock of Ages." Bishop Williams having translated a large portion of the Liturgy, has given me a copy, and so I have prayers every evening in Japanese. I have made a sort of selection for a service. Beginning with the Commandments and responses, we say the General Confession, Lord's Prayer, Doxology and Creed, then the Versicles and responses, Prayer of



St. Chrysostom, and the Grace. I am thankful to say that I can talk sufficiently in Japanese to make myself understood. We feel that we stand sorely in need of women's help. Two deaconesses would be an incalculable benefit to the Mission, and would have a most interesting field open to them. Already the American Presbyterians have two in Yedo, and Bishop Williams is going to make an appeal for some. Will not two come out to help us?

I must now tell you about our English Service. Half an hour's walk or more to the south of us lies a place called the Yamato Yashiki. It lies on the south side of a road, to the north of which is the Nabeshima Yashiki, now turned into the Kobusho, or Office of Public Works. Most of the foreigners employed there live in the Yamato Yashiki. To the north of the Kobusho, and just within the great moat are the fine new buildings of the Engineering College. These two places with others help to supply our congregation, and on the hill behind the Yamato Yashiki is a large temple called Yosenji. This my teacher has rented, and on Good Friday we entered it; but Mr. Shaw and I were so unfortunate as to have our hoods and surplices stolen shortly after. The large room being cleared of idols makes a very good church. There is a capacious vestry on one side, and carved pillars up each side, making aisles. In front between two large pillars used to be a large image of Butsu, but now a red dossal with large white I.H.S. The Buddhist altar has made a magnificent Christian altar-table, and we have made a platform round it, for which a lady presented a green carpet on the occasion of her child's baptism. We have also a huge Satsuma vase for a font. There is a very good harmonium, and the singing is hearty. The Holy Communion is celebrated once a month, and on great festivals. During Lent we had Evensong on Friday. In this temple on Trinity Sunday we were privileged to take part in a solemn and deeply important ceremony, viz. the ordination to the priesthood of Mr. Blanchet and Mr. Cooper by Bishop Williams. On that occasion the place was crowded by a mixed congregation of Churchmen and Nonconformists, English and Japanese. The English Morning Prayer was said to the end of the third Collect, Jackson's *Te Deum* being sung. An eloquent sermon suitable to the occasion was preached by the Rev. A. C. Shaw, and Bishop Williams was joined in the laying-on of hands by Mr. Quinby from Osaka, Mr. Piper, C.M.S. Yedo, Mr. Shaw, and myself. Mr. Piper arrived some weeks ago, and could only get a very small house in

T'skidji, while Mr. Fyson, his colleague, is obliged to remain at Yokohama.

And now let me tell you of some interesting details which have lately come to my notice. A hundred and seventy years ago, after Japan had been long shut up, an Italian Jesuit, as the annals of the Society say, left his country and was set ashore by a ship captain on the coast of Satsuma in the south of Japan. He was never heard of again. When the treaty ports were opened, however, Dr. Brown, a Dutch reformed Missionary, met with and translated a work giving an account of him, from which it appeared that he, Father Jean Baptiste, was taken prisoner and carried in a kago (covered chair or palanquin) to Yedo; when arrived he could not stand in consequence of the long confinement. In Yedo he remained eight years a prisoner, died, and was buried there. He was subjected to a strict examination on all points, the result of which is given in the book. An old man and his wife who had abjured the faith were imprisoned with him on suspicion, and his exhortations led them to repentance. Some weeks ago an antiquarian friend of mine told me he had discovered the grave and site of the Jesuit's house. It lies about half an hour's walk north of this house in a retired valley, a green spot amid the machi of Tôkyô. On our arrival (for I went there with him) I inquired of a man cutting grass the name of the place. He replied "Kiristo-tani" (= the Christian's valley). He could not tell why, being a stranger. On a slope called Kiristozaka (= the Christian's slope), is the site of the house, while at a right angle of a shady quiet lane below in the valley lies what the inhabitants point to as Kiristo-hakka (= the Christian's grave). It was strange to stand by this peaceful grave, far from foreigners, a plain pillar block, with a little flat stone at the foot containing the usual holes full of water. A solemn feeling came over me as I reflected, "Here is the grave of one who suffered for Christ's sake. Holding errors in faith, he loved his Saviour enough to give up life and happiness for Him. What a reward he will have when the Resurrection morn comes!"

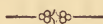
My friend told of a remarkable thing which he had heard in the province of Echin, in the centre of Japan. When the Buddhist priests had made sufficient progress in Japan to warrant them in so doing, they challenged the Shintoo priests to a trial. They proposed to put an image of Buddha in a fire and the Shintooists were to put their Kami in also; whichever came out white and unscathed

was the true god. The Buddhist's idol came out whiter than ever, while the other was all burnt. This identical idol is still kept in a temple in a town of Echin, and sometime ago a foreigner seeing it, found out it was made of platinum, which accounts for the victory, and which the others probably did not know. My friend went to the temple afterwards, but was refused permission to see this idol.

My teacher has told me of a curious custom of the Shintoo religion. In olden days all the people went twice a year to a river side, and having confessed their sins before a box containing their Kami, bathed in the river in token of repentance. In course of time the people could not be induced to go to the river, so the "Kaunushi" (Shintoo priests) devised a way of escape. Now it is sufficient that they go to the temple, present for each a little doll or figure, and make an avowal of sinfulness, on which the priest drenches the figure in water.

I ask for your continued prayers for our work and ourselves, and for help to guard us from the peculiar temptations of a land like this,

W. B. WRIGHT.



## THE EASTERN AND NORTHERN TRANSVAAL.

BY BISHOP WILKINSON.

PRETORIA, *August 17, 1874.*

I PROMISED, when writing an account of my first Visitation of the Western and Southern Transvaal, to write you an account also of my second Visitation in the Eastern and Northern part of the Republic. I have just returned to Pretoria, from this second journey of 700 miles, and will now tell you what I have been enabled to do for the Church in those parts.

The first place to be visited was Eersterlig, which lies nearly due north of Pretoria, and is reached through a bush country almost deserted for some large portion of the way by both white and black population. It is a new township, lately sprung up in consequence of the discovery of gold-bearing quartz reefs, which are being worked very successfully with machinery from England transported at enormous cost and labour hundreds of miles up into this remote interior from Durban.

I had intended attempting the journey on horseback, but was strongly dissuaded from so doing by those who knew the country.



Dutch houses cease after the first day, and a bush infested with lions then stretches away for a wide district, in which a year ago a benighted traveller on horseback was attacked by lions, his two horses killed, and his own arm terribly mangled. Escaping hardly with his life, he had to walk seventy-five miles with his arm tied up by himself in a sling, when he fell in with a Dutchman's waggon which conveyed him up to Eersterlig, where happily, and by a mere chance, a doctor was staying for a few days.

The waggons, carrying up stores and mining implements of all kinds, were to start from a place a day's ride from here, and I had to ride out to join them. We had to take the longer route to Eersterlig in order to secure at this dry season of the year grass and water, making the journey about 250 miles. In all we were eight waggons at starting, though three fell off as we proceeded to the right and left, to trade in other districts. For ten days we tracked through the monotonous bush, and had every night, as we proceeded, to collect branches and make a kraal, if we could not find an old one ready made by some former travellers, in which to put the cattle for fear of lions, whose spoor in places covered the ground. The rhinoceros and giraffe were very common in this bush-country towards the north a few years ago, but now have mostly retired further into the interior. At the end of the tenth day, being about sixty or seventy miles from Eersterlig, I rode through that distance on the Saturday on horseback for the Sunday.

Eersterlig is very prettily situated at the foot of a fine range of mountains, and is being built round a little koppie or hill in which the first gold-reef was struck and worked. Some Cornish miners have lately been obtained from England, who are sinking shafts in all directions, and making tunnels, some of considerable length, to get at the reefs as they dip down into the earth. The yield will probably be four ounces to the ton of quartz, which is very good. In Australia, half an ounce was always supposed to pay. Fortunately for the head of the work, E. Button, Esq., (an excellent man and good member of our Church), he can get as much native labour as he wants. Large numbers of natives belonging to the Usutu, Bapedi, Bakhabaka, and Matebele tribes lie about him, with whom he gets on very well. The Dutch were driven out of their little township of Zontspansberg to the north, near the Limpopo river, by hostile nations, while Mr. Button, an Englishman, not very far to the south, is living on very friendly terms with them. This Dutch town at Zontspansberg, now

burnt down and in ruins, was the most northerly place in South Africa, the furthest outpost of civilization towards the Zambesi; Eersterlig has now taken its place. The people, who were much pleased at my going so far to see them, when I took leave of them, said, "It is strange that the first English minister we ever saw in these parts should be a Bishop." We had good congregations morning and evening in the house of Mr. Button, who gathers all his people together on Sundays, and reads the Church Service to them. We held a meeting to discuss Church matters next day, and it was decided that I should bear letters introductory to the shareholders in England, and lay a formal appeal before them, signed by all those engaged in the company's works at Eersterlig, for stipend for a clergyman and schoolmaster, and funds for building church, parsonage, and school. Mr. Button quite hopes that in two or three years there may be some hundreds of hands employed upon the works. I should like to see the church there built on the koppie I have spoken of, which will place it in a good elevated position in the centre of the place, and the people wish it also.

From Eersterlig I started for Leydenburg in a Cape cart drawn by oxen. There is no direct road; there is a track lying somewhere in the direction between the two places, but we never found it. The guides we obtained deceived us, one running away in the night, the other misleading us; the consequence was that we were obliged (Mr. Button's foreman was with me) to leave the cart in the bush, get upon our horses, and in order to be in Leydenburg for the Sunday, we rode all one Saturday up to half-an-hour after midnight, ninety miles. When tired out we came to a waggon outspanned, there we slept for a few hours and got on to Leydenburg early in Sunday morning. Our route lay through the chief Sekukune's country, who some years ago planned the life of Mr. Mareuski, the head of the Berlin Mission, who had to fly for his life by night with his wife and child, three days old.

It was well I visited Leydenburg when I did. The inhabitants in that distant township, now growing into a considerable place, owing to the gold fields lying at Pilgrim's Rest, beyond the town some forty miles (in consequence of which passenger coaches run there from Capetown), were growing impatient at the Church having so long neglected them; they were about to establish a kind of Free Church, and had already granted a valuable piece of ground in the town for the purpose, and opened a subscription list for a church.

At a meeting which I called on Monday, after good congregations on Sunday, much pleasure was expressed at my having visited them, and a great deal of kind and practical sympathy with my work was evinced. After some necessary discussion the original plan of the Free Church was abandoned, and the whole meeting threw itself heartily into helping in every way in its power the English Church. A new subscription list for Church-building is opened, and the inhabitants are willing to do their very best towards helping to support a clergyman. In consequence of this very satisfactory result, the Rev. J. Thorne, one of the two deacons I ordained at Potchefstroom on Trinity Sunday, left here last week to take charge of the place, and all will I hope go well with us there.

From Leydenburg town I went on to the Leydenburg gold fields at Pilgrim's Rest. Here there is a great work for our Church : about 1,500 diggers are scattered up the main creek and the various creek-lets, as well as a hundred or so more further over the mountains at another digging called Maca-Mac. The getting about amongst them, and serving two church-tent services on Sundays, is too much for one man. Mr. Barker the deacon in charge of the fields has really seen hard times, and is getting knocked up. He requires relief or change.

Prospecting parties have gone northward, and every one competent to give a good opinion says there is more gold yet, and that this is only a beginning. It is thought that the regions beyond, between the Limpopo and the Zambesi, will ultimately be the great scene of large gold discoveries in Africa ; and, if so, what a grand opportunity for us to open up the Zambesi districts again. For myself, though bound at present by the Provincial Synod to the 26th parallel of south latitude, I hope to have this line removed at the next Provincial Synod. My royal licence (thanks to the sagacity and foresight of the late Bishop of Winchester) sends me to the "tribes towards the Zambesi River" no less than to Zululand, and I believe a great work lies before the Church amongst those tribes. I myself met, when at Maca-Mac, natives who had come down to work there, who told me they came from beyond the Bembe (Limpopo), and knew of the great River (Zambesi) lying north of them ; thus are we getting gradually up further and further towards those tribes, and drawing them even down towards us by these mineral discoveries in the Transvaal, for I do not think this state will be satisfied with any northern boundary but the Zambesi : indeed the late President Pretorius proclaimed the Republic to the Zambesi.



Here is an extract from a newspaper lately published, which you may not have seen. It is an extract from the paper of Colonel Gawler, read to the Society of Arts in London, on April 28th:—

“The best prospects of S. Africa lie, I think, in the development of the region between the Limpopo and the Zambesi. The Gold Fields reported in 1867 by Carl Mauch and others were known to the Portuguese 300 years ago. I have read at the Cape an account of the Portuguese abbé who first ascended the Zambesi in 1553. He established the trading fort at Tete, and then went higher up and established Zumbo, where Livingstone in 1854 found a broken bell and some ruins, but no inhabitant to tell him the name of the place. The abbé then returned to Tete, whence he took an expedition ten days’ journey to the South-west. ‘Here,’ says he, ‘I established another trading post, and the natives brought in gold in such quantities that I thought we must have discovered the ancient Ophir. But legitimate trade fell off, and the country was cursed because the slave trade proved temporarily more profitable.’ Carl Mauch asserts that the vast belt of gold country lies between the Limpopo and the Zambesi. Old Portuguese accounts also mention gold and copper north of the Zambesi.”

With this agree, as I have already stated, the opinions of those of largest experience as gold proprietors in the Northern Transvaal.

There is a road now open between the Gold Fields and Delagoa Bay, worked by donkeys, as horses and oxen cannot pass through the tsetse fly country. I have to go back to Pilgrim’s Rest to open a new church—that which the people are trying to get up in “Middle Creek;” and when there I hope to get down to Delagoa Bay. We ought to be doing something in this place, which I fear is a very bad one indeed. A trader, by no means strait-laced himself, read me this extract from his note-book: “Murder, rapine, and violence is the normal condition of the inhabitants of Lorenzo Marques; it is a disgrace to white, and a curse to black humanity; slavery is openly practised within it and around.” And *now* is the time to begin; we ought to buy a little block of church-land while things are cheap. When the Mail Steamers, which are beginning to touch here on their way up to Zanzibar, have established a trade and a thread of passenger traffic there, property is sure to run up as quickly as has been the case throughout the Transvaal generally. Delagoa Bay *must* be the port of the whole of this vast interior. It is a splendid harbour, and I feel sure that in six years’ time we shall have a railway from thence to Pretoria. Had I funds at my disposal, I would purchase upon the occasion of my forthcoming visit; as it is, I have had to put my hand so very deeply into my

own purse for the furtherance of the Transvaal work, leaving no funds whatever to turn to, that I fear I can do little more now than I have done.

From Leydenburg I came down here by way of Názareth, where I held services on the Sunday and a meeting. Here also, as everywhere, I was cordially welcomed. The inhabitants have petitioned government to grant lands in the township for the English church, parsonage, and schools; and a subscription-list is going the round of the township and district for help to support an English clergyman. *Our great need is a Clergy Sustentation Fund. We must make this up to 10,000*l.* and invest it.* There is no fund connected with our future work so important as this. To found a church in a country of this extent requires a great outlay, though the people are all doing according to their ability. How we have got so prosperously thus far I know not. We have been remarkably blessed and helped in all we have tried to do, and I feel that I have very much to be thankful for.

Mr. Sharley has just taken a round by Heidelberg and Wakerstroom, two towns in the south, which I found I had not time to visit. He was to have met me at Leydenburg, coming round by, and visiting for me, my three Amaswazi stations in the east, two of which are new places lately bought by me upon the Umkomati River for the Mackenzie Mission. But his horses failed him, and he did not reach Leydenburg till I had left it to come down here. He writes to me thus, after telling of full congregations at Heidelberg, which we are working for the present from here, being only two easy days' journey on horseback:—

“We had a very successful meeting at Wakerstroom; something must soon be done for Utretch. They are about to build a Library and Reading-Room. I have promised that we will get them 100 volumes.

“At the ‘Pongolo Bush’ (this is a forest where timber is sawn and sent to all parts of the Transvaal, and is the resort of outlaws and all bad characters), I held a service, and baptized a number of children. A clergyman *must absolutely* be placed amongst these Bush-workers. Their condition is simply worse than that of heathens. To my mind this is the most important Mission Field I have yet seen. My heart simply bleeds for them.”

I quite endorse this account. We had to pass this forest upon the occasions of our journeys to and fro between Zululand and Amaswazi-land; and the reports I received of its inhabitants were of the worst kind, though, lying as it does in the Transvaal,

just on the edge, however, of my Mission work, I did not take up the matter.

This will show you what the place is. A detective who was tracking a man, traced him to Pongolo Bush. Disguising himself as a workman in search of employment he entered the forest, saw the man he was looking for, but in company with three such desperate characters, whom he had long been in search of, that, knowing how easily in case of recognition he might be made away with in that remote place, without the outside world knowing aught about it, he thought it prudent to get away as quickly as he could.

The "successful meeting at Wakerstroom," spoken of by Mr. Sharley in his letter, I have since heard has resulted in the resident magistrate—or Landrost, as he is called, *himself a Wesleyan*—promising us all his support to get an English clergyman for the place. He has gained us government land for church purposes, while the inhabitants generally have opened a guarantee list for the support of a clergyman.

I have now visited every township in this Republic, and quite think that a foundation is laid everywhere for our Church to enter and be welcomed in each one as *the* Church of the place; and this may be fully carried out in the course of the next two years if those at home exert themselves to get us a Bishopric Endowment Fund, and a Clergy Sustentation Fund, of at least 10,000*l.* each.

THOMAS EDWARD,  
*Bishop of Zululand.*

P.S.—The following lines were sent anonymously to the Rev. C. Barber, Deacon at the Pilgrim's Rest Gold Fields, near Leydenburg, S. African Republic, on the evening of the first Sunday upon which he held service for the Diggers, many of whom are old Australian, New Zealand, and Californian miners.

## DIVINE WORSHIP HERE AND THERE.

### THE CITY.

Hark! how the church-bells are filling the air  
With sweet invitations to worship and prayer.  
Ah! now they have ceased with an eloquent peal,  
That even the sinner's dull conscience may feel;  
And the organ takes up the unwearying theme,  
And wafts on the breeze some enthusiast's dream  
Of the worship that reigns in that ne'er-fading clime  
Where angels are minstrels and golden bells chime.



THE DIGGINGS.

No chiming of bells invitation has given ;  
No music inspired by the glory of heaven ;  
No edifice grand in its sculptured array  
Has tempted the sinner to enter and pray.  
Yet grand in simplicity, fervent, and clear,  
The time-honoured words bore a charm to the ear ;  
And many a thought was awakened to life,  
So long ago buried 'midst trouble and strife ;  
And the gleam of the gold for a moment grew dim  
At the sound of the Gospel's untiring hymn.



LETTER FROM THE BISHOP OF CAPETOWN.

BISHOPSCOURT, *Sept. 25, 1874.*

WE had a most delightful voyage, with very little wind, and what there was nearly always favourable. When we expected the S.E. trades, it was quite calm. It was blowing very hard on our arrival, harder than it had done all the passage ; and it was very thick and heavy, so that nobody ashore was aware how near we were, and we took every one by surprise. Mr. Browning was waiting for us, and soon after there arrived Mr. Peters, Mr. Gibbs of Zonnebloem, Mr. Quin, the Dean, the Churchwardens of the Cathedral, and others. The Governor's carriage soon after drove up to the quay, and we were carried off to Government House—meeting there with a most cordial and kindly welcome . . . I am extremely thankful to say that all the sorenesses of the last year seem to have passed almost entirely away ; and I find only one prevailing wish at present, so far as I can judge, to work heartily and harmoniously with me. The clergy of the diocese, and many of the parishes generally, have sent me very cordial Addresses of Welcome—and there was a large lunch given, the week after our arrival at Capetown (the largest and most successful gathering, they say, of the kind known for many years), at which an Address was presented to me, signed by about 400 people, by no means all of them Church-people. Among those present to shake hands with me and wish me God speed were numbers of Nonconformists, and nearly all the ministers of the Dutch Reformed Church and of the Nonconformist bodies. Of course such a gathering was necessarily entirely undenominational . . . it went off admirably . . . I have been holding two Confirmations, one at the Cathedral in the presence of a crowded

and literally overflowing congregation, where there were more than a hundred and fifty candidates ; and the other at Robben Island (yesterday), where there were eighteen. Among these were two grand-daughters of the doctor who is in command of the island, and who is a Dutch churchman. I have a number of other Confirmations to take place shortly, before I leave, as I hope to do, for a short tour in three or four weeks' time. My plan is to get over the district most accessible from Capetown this year, between October 20th and Nov. 29th—*viz.* Durban, Malmesbury, Paarl, Wellington, Ceres, Worcester, Robertson, Montague, and Somerset West ; and to leave the eastern part of the diocese—*e.g.*, George, Knysna and Beaufort, Swellendam and Caledon—for March and April ; and the northern part—Clanwilliam, Ookiep, &c.—for this time next year. By this means I shall have traversed, if I have health and strength, the whole of the Church Stations by the end of next year ; more I cannot hope to do, as there is so much here claiming immediate attention . . . The Provincial Synod due next January will probably be postponed for another year.



### LETTER FROM BISHOP KESTELL CORNISH.

OFF MAURITIUS, *September 14, 1874.*

WE are, at last, off Mauritius, not in sight yet, but within three hundred miles of, Port Louis, and with tolerable certainty of catching the mail. Our voyage has been very enjoyable, but I do not think any of us will be inclined to quarrel with land again by way of a change.

We have had a good many talks about our work on board. One thing has naturally forced itself upon us as we have talked over our work at Madagascar, and that is the obvious impossibility of taking up the C.M.S. work with our present staff. We may perhaps be able to do something for Andovoranto, but Vohimare must be left until we have a further supply of money. To occupy effectively the C.M.S. stations we must have an equivalent to the C.M.S. grant, since our present staff and present grant were provided only with a view to the S.P.G. stations already in existence. I look upon Vohimare as a very important station, because there we shall be in contact with the Sakalava, who are at present unapproachable in any other direction except from the sea-board ; but at Vohimare we should be so close to them that work would probably open out without great difficulty. Vohimare is, at the same time, at present not occupied by any other Christian body.

## MISSION-HOUSE OF ST. BONIFACE, WARMINSTER.

THIS Mission-House was established in October 1860, for the purpose of educating those who desire to devote their lives to the work of Foreign Missions, but are not old enough, or not sufficiently instructed, to enter such institutions as St. Augustine's College.

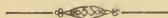
The Building, which stands on an acre of ground at one end of the town of Warminster, is spacious and well adapted to its purpose.

There is no absolute restriction as to age; but it is desirable that candidates should, as a general rule, have attained their seventeenth year, in order that, when they have completed the usual two years' course, they may be old enough to proceed to College. The first three months spent by each candidate in the Mission-House is a period of probation.

The chief subjects of instruction are English, Latin, and Greek, Theology, and Holy Scripture; and opportunity is given for obtaining a practical acquaintance with Carpentering, Printing, and Gardening.

The present number of students, including probationers, is twenty-one, and there are other candidates for admission. Thirteen late students have entered upon the further course of preparation for Mission work which is given at St. Augustine's College, and twenty-five others, now in Holy Orders, are working in foreign parts. The first Day of Missionary Intercession gave unmistakable impulse to the work. Applications for admission are more frequent than they were; there is also to be noticed a general improvement in the stamp of men—a greater distinctness and maturity of purpose.<sup>1</sup> The increase in the number of students makes it very desirable for the Principal to obtain more help in tuition. A graduate reading for Holy Orders would find the Mission-House a congenial retreat in which he might do much good with small sacrifice of time.

The yearly payment required of each student does not meet the cost of maintaining the institution, which is largely dependent upon the offerings of churchmen.



## ST. AUGUSTINE'S COLLEGE, CANTERBURY.

THE Day of Intercession, while it bids us "lift up our hearts unto the LORD," as the Source of all Missionary life in the Church, ought to suggest to us the duty of maintaining and extending the operations of those institutions amongst us which have been

<sup>1</sup> "When I called upon Thee, Thou heardest me, and enduedst my soul with much strength."—Ps. cxxxviii. 3.



founded for the express purpose of training a succession of men to carry on the Church's work abroad. Our readers all know, we wish many of them knew more, of the Missionary College of St. Augustine, Canterbury. Its foundation and history are full of the deepest interest, and of promise for the future. Its work of twenty-five years—of which we gave some account in the *Mission Field* last year,<sup>1</sup> and which has been more fully given by the Warden himself, in a "Letter to Late Students,"<sup>2</sup> privately printed, but full of valuable matter—has largely increased its claim upon the support of the whole Church for a larger supply of men to be trained for its high and holy labours. And we think we shall do it a good service by recording in our paper, from time to time, any particulars in the annals of the College, gleaned from its *Occasional Papers*, or elsewhere, that serve to show what good work it is doing.

Last autumn, a munificent endowment of 50*l.* a year was made over to St. Augustine's College, by the Ven. Archdeacon Huxtable and Mrs. Huxtable, to be applied at the Warden's discretion, towards the medical education of students, previously to their going forth to labour among the heathen. Already the College has enjoyed the signal benefit of a course of medical instruction, which is completed in a year, through the gratuitous kindness of Dr. Lochée of the Canterbury Hospital. A succession of classes has attended his lectures there since the days of the earliest students. But now an extension of the benefit has been made by the Huxtable Fund. Already two students, who have finished their course, one designed for South India, the other for Zululand, are "walking" St. George's Hospital in London, attending lectures, learning practically the composition of medicines, and receiving private tuition through the kindness of Dr. Ogle. This arrangement gives every promise of the very happiest results, and is capable, if only a sufficient number of well qualified men offer themselves, of indefinite extension.

Another note of hopeful progress for the College has been struck by the foundation of an Oriental Fellowship, and the appointment to the office of Mr. G. Milner, B.A. of Christ's Church, Oxford, who is to devote his time to the prosecution of Oriental studies in their bearing upon Missionary operations, and to the conduct of a class of students in this department.

<sup>1</sup> See *Mission Field* for September, 1873, p. 282.

<sup>2</sup> A notice of this work will, it is hoped, appear in the next number of the *Mission Field*.

We are glad to observe that St. Augustine's has determined to take advantage of the recently established "Preliminary Examination of Candidates for Holy Orders" at Cambridge, and that in the lists recently issued, Mr. J. F. Teakle has the honour of a place in the first class, and Mr. H. J. Shildrich that of a place in the second class.

Ten Probationers are at present candidates for Matriculation. We should be thankful to learn that the Day of Intercession had doubled them for the next occasion.

The Warden of St. Augustine's delivered a Lecture on the History and Work of the College, in St. Gabriel's School, Pimlico, on the 9th of November, and exhibited some very effective coloured diagrams of the Abbey and College by way of illustration of the lecture. It was very well attended, and might with advantage be repeated elsewhere.



#### MISSION WORK AMONGST EMIGRANTS IN THE THAMES.

**S**T. ANDREW'S Waterside Church Mission has for the last ten years undertaken the visiting of the shipping at Gravesend, and is now extending its work among sailors, fishermen, and emigrants, to the Victoria Docks, and other places. As the number of emigrants is increasing, and much good may be done among them while the ships in which they are embarked remain at Gravesend before being cleared by the emigration officers, the S.P.G. has made a grant of 25*l.* a year to the Mission for this special work. The following extracts from a journal of the work of this Mission during the past year will show how great is the value of the quiet and unobtrusive labours of its clergy:—

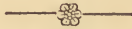
"*Fan. 6th.*—Visited *P—*, ship for New Zealand.—A few passengers, who gladly received books: the crew also very grateful. Steamship for Calcutta: very pleasant visit; cordially received by all, officers and crew. Chief steward was eager for a library; he was a most intelligent man. Said they would have service regularly, and accepted hymn-books. Had a pleasant talk with the doctor and a passenger, who entered fully into our work. Crew glad of books.

"*9th.*—Ship *Glamorganshire*, for Rockhampton; emigrants.—A very earnest service held among the married people; visited the married

men, and suggested plans for starting a Mutual Improvement Society during the voyage. Some very good fellows volunteered to hold service among themselves, and would form a circulating library with our books. Gave books to the matron for single women.

"*March 14th.*—*J. W*—, for New Zealand.—Visited all parts, giving books and gaining influence as usual. The young women would form singing classes, and a choir they began at once, and sang a hymn very well. One had been a Sunday-school teacher, and took charge of books for class. Matron had the rest.

"Held a most interesting and impressive service in the *Halcione*. Baptized twenty-five children on board ; six in one family."



### LATEST ACCOUNTS FROM BISHOPS ON THEIR WAY OUT.

A letter has been received from the Bishop of Bombay, dated Malta, 7th November, up to which time the Bishop and his party have had a very fine voyage.

A letter has been received from Bishop Callaway, dated Maritzburg, Natal, 7th October. He and his party had a most prosperous voyage, reaching Natal on 27th September. They hoped to be at Springvale on 9th October.

The Bishop of Saskatchewan wrote from Winnipeg on the 22nd Oct. He had been detained by business in Canada, and had been obliged to leave behind one member of his family, who was attacked by congestion of the lungs.



### REPORTS RECEIVED.

Reports have been received from the Rev. J. W. Garland of the diocese of *Montreal*; W. King of *Quebec*; W. R. Smith of *Newfoundland*; D. Holmes of *Columbia*; A. R. M. Wilshere and H. M. M. Wilshere of *Capetown*; C. F. Patten of *Grahamstown*; H. Whitehead of *St. Helena*; W. S. Barker, A. Gadney, G. Ledgard and J. St. Diago of *Bombay*, and C. G. Curtis, Missionary at *Gibraltar*.



### MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, Westminster, on Friday, November 20, P. Cazenove, Esq., in the Chair. There were also present Rev. J. E. Kempe, B. Belcher, T. Charrington, Esq., Rev. W. Cadman, B. Compton, A. Blomfield, J. W. Festing, J. Goring, C. L. Higgins, Esq., Rev. H. F. Johnson, H. V. Le Bas, J. Monkhouse, W. D. MacLagan, Rev. G. P. Pownall, E. J. Selwyn, General Tremenheere, C.B., General Turner, and Rev. R. T. West, *Members of the Standing Committee*; and the Rev. S. Arnott, H. J. Bodily, J. Boodle, Esq., Rev. J. A. Boodle, H. B. Bousfield, H. Brancker, J. W. Buckley, T. Darling, Dr. Deane, John Denton, E. Douglas, Esq., Rev. E. A. Fitzroy, J. A. Foote, C. D. Goldie, H. G. Henderson, G. B. Hughes, Esq., A. C. King, Esq., Rev. Herbert Mather, G. Purdue, J. Pulman, Esq., Rev. A. W. L. Rivett, H. C. Sanderson, Archdeacon Stanton, W. Trotter, Esq., Rev. J. H. Worsley, C. Wyatt-Smith, and Cyril H. E. Wyche.

1. Read Minutes of the last Meeting.
2. The Treasurer presented the following statement of the Society's Income to the end of October :—



## Society's Income for 1874.

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Oct., 1874.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL . . . .	22,248	12,520	3,867	38,635	61,387
II.—APPROPRIATED . . . .	4,956	100	2,894	7,950	8,003
III.—SPECIAL . . . .	20,877	930	1,271	23,078	19,322
	48,081	13,550	8,032	69,663	88,712

B.—*Comparative Amount of RECEIPTS at the end of October in five consecutive years.*

	1870.	1871.	1872.	1873.	1874.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£18,428	£21,149	£22,623	£22,018	£22,248
2. Legacies . . . . .	7,570	6,596	6,991	6,800	12,520
3. Dividends . . . . .	3,216	2,909	2,990	3,132	3,867
	29,214	30,654	32,604	31,950	38,635
II.—APPROPRIATED . . . . .	4,303	6,364	11,477	6,112	7,950
III.—SPECIAL . . . . .	9,172	7,866	7,745	7,714	23,078
TOTALS . . . . .	£42,689	£44,884	£51,826	£45,776	£69,663

3. Resolved, on the recommendation of the Standing Committee, that the allowances on account of the education of children of Missionaries in the East be increased from the present scale, viz. : for boys between eight and sixteen years of age, 25*l.* per annum, and for girls of the same age, 20*l.* per annum ; and that for the future the rates be 35*l.* and 30*l.* for boys and girls respectively.

4. Resolved, that it is desirable that the Society co-operate with the Archbishop of Canterbury in assisting the Assyrian Christians, and that it be referred to the Standing Committee to appoint a Special Committee to report on the best way of giving effect to this Resolution. An amendment moved by the Rev. T. Darling to insert after the word "Assyrian" the words "and other Eastern," was lost on a division.

5. Resolved, on the recommendation of the Standing Committee to grant from the Negus Fund 20*l.* to the Rev. J. F. Kearns, and 30*l.* to the Rev. J. L. Wyatt for the purpose of enabling them to cheapen the cost of Tamil Bibles and Prayer Books to the Native Christians in their respective districts.

6. Resolved, that permission be granted to the Rev. J. E. Marks, the Senior Missionary in Burmah, to return to England on furlough.

7. Resolved, on the suggestion of the Calcutta Diocesan Committee and the Standing Committee, to commence on a small scale an orphanage within the compound of Bishop's College, Calcutta.

8. Resolved, at the request of the Bishop of Labuan and Sarawak, to

grant a title for ordination to Ah Luk, a Chinese catechist, who has for many years been labouring in the Society's Missions.

9. Resolved, to sanction the expenditure of a sum not exceeding 250*l.* for the purchase of land in the Japan Mission, subject to the approval of the Rev. A. C. Shaw and W. B. Wright, the Missionaries of the Society in Japan.

10. The Secretary read a letter from the Bishop of Bloemfontein, August 31, in reference to the necessity of establishing a Theological College at Bloemfontein; and it was resolved that the Society approves of the Bishop's desire to establish a Theological College at Bloemfontein and gladly assents to one of the Missionaries of the Diocese, supported by the Society, being relieved from his strictly Missionary duties in order to assist in the work of such an institution.

11. Resolved, that in view of the fact that the Fiji Islands are now annexed to the English Crown, it seems desirable at once to send two clergymen thither.

12. The Rev. Julian Moreton, formerly Missionary in Newfoundland and now Chaplain in Penang, made a statement of the needs of the ministrations of the Church in the Malayan Peninsula, both for English residents and for the heathen, and it was resolved—

“That the Standing Committee be requested to consider and report whether any advantage can be taken by the Society of the openings for Missions both among Europeans and heathens in Province Wellesley and its neighbourhood.

13. Resolved that, subject to the opinion of the Society's Solicitor, the seal of the Society be affixed to a deed confirmatory of a power of attorney granted in 1855 in reference to certain lands in Toronto.

14. Sir Arthur Elton, Bart., and Rev. J. H. Moore, having been elected Diocesan Representatives on the Standing Committee by the Diocese of Bath and Wells, Rev. P. Holme and H. Banner, Esq., by the Diocese of Chester, and P. Cazenove, Esq. and Rev. J. Monkhouse by the Diocese of Winchester, and the several Bishops having approved the same, the said elections were confirmed.

15. Resolved that the sum of 300*l.*, the amount of a loss incurred by the Calcutta Diocesan Committee in 1872, be written off.

16. All the members proposed in July were elected into the Society.

17. The following will be proposed for election at the meeting of January 1875.

The Hon. and Rev. W. R. Verney, Lighthome, Kineton; Rev. John Phelps, Carew, Pembroke; Rev. G. W. Birkett, St. Florence, Tenby; Rev. Joseph Tombs, Burton, Haverfordwest; Rev. G. H. Scott, Rhos Crowther, Pembroke; Rev. Francis Foster, Prendergast, Haverfordwest; J. L. G. P. Lewis, Esq. Henllan, Narberth; R. H. Harvey, Esq., Hermon's Hill, Haverfordwest; Rev. F. W. Parker, Montgomery; Rev. H. D. Pearson, St. James's, Clapton; Rev. J. Henry Calley, Little Blunsdon, Swindon; Rev. Arthur Forbes, Badger, Shiffnal; Rev. R. C. Green, Loughton, Stony Stratford; Rev. A. B. Strettell, St. Martin's, Canterbury; Francis Jacques, Esq., Berrow, Bridgwater; Rev. A. T. Lloyd, Watlington, Oxon.; Rev. J. H. Brookes, Steeple Aston, Oxon.; Rev. W. E. D. Carter, Sarsden, Chipping Norton; Rev. Henry Sewell, Aldsworth; Rev. J. Gregory Smith, Great Malvern; Edward Chance, Esq., Great Malvern.

Notices of the following Legacies have been received since Oct. 16.

	£	s.	d.
Mrs. Ann Mathias, of St. Dunstan's, Canterbury.....	10	19	0
The Rev. James Briggs, of Cairnsmuir, Bournemouth, Residue, Reversionary Contingent.....			
Miss Ellin Markland, of 18, Lansdown Road, Notting Hill (duty free).....	200	0	0









